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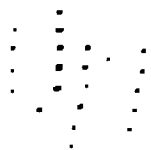
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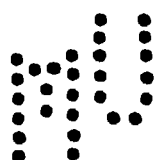
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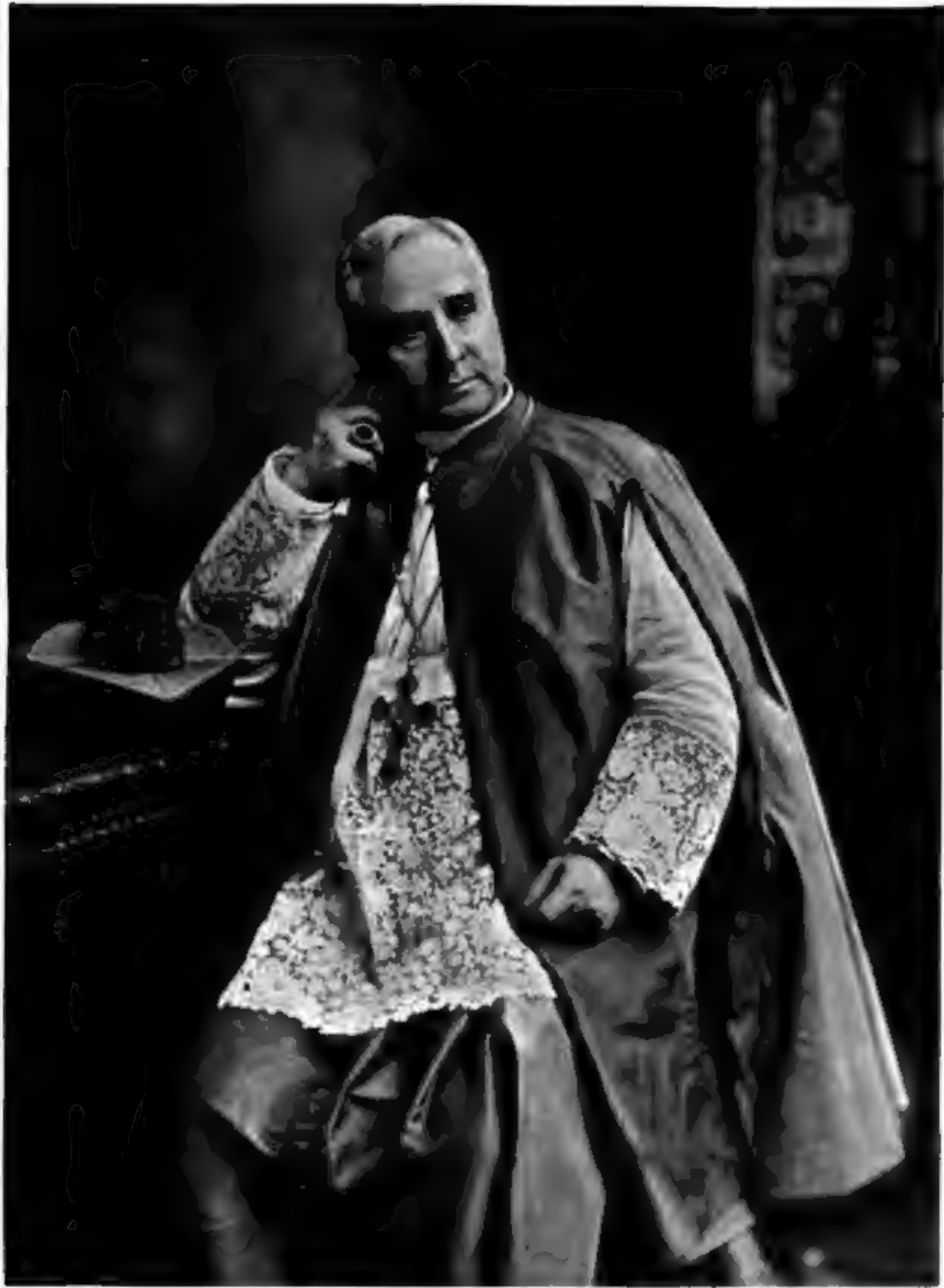


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HISTORICAL RECORDS AND STUDIES.

ARCHBISHOP CORRIGAN †.

NEAR midnight on the fifth of May, 1902, passed away to his reward the Most Reverend Michael Augustine Corrigan, the Honorary President of our Society. Catholics and non-Catholics, clerics and laymen, the New World and the Old, mourned his death. The churches of the archdiocese were draped in black, and not only the churches, but private houses, some the homes of non-Catholic fellow citizens who had learned to value the prelate's many virtues. Solemn requiem Masses were said in Rome as well as in New York and other cities in the United States; golden-tongued orators told of his endowments, his Christian life, and his useful work. The Historical Society took pride in being represented at its President's obsequies, and in the honors paid to him. Gratitude and admiration prompt us to do more: to recognize once more on this sad occasion our obligations to the good prelate, and to pay him the just tribute due to him as a student in the field of history.

Many noble churches raise their structures to heaven, proclaiming aloud Archbishop Corrigan's zeal and energy as a shepherd of souls and his vigor as an organizer. The great seminary at Dunwoodie with its superb chapel, the prelate's personal contribution, is a monument of his enthusiastic devotion to the cause of sacerdotal education and of his deep appreciation of its importance; orphan asylums and schoolhouses dot the archdiocese, declaring his warm and sincere love of the little ones and his desire to safeguard their interests; hospitals and homes for the helpless are the heralds of his all-embracing charity. But more lasting than lordly structure and marble monument is the monument he erected in the hearts of all, of his

Catholic and of non-Catholic fellow citizens—the admiration of his culture and scholarship, and the love begotten of his modesty and his sympathetic zeal for all that is good and noble. And we, the United States Catholic Historical Society, failed not to have a generous share both of his cultured scholarship and his zealous sympathy. The Archbishop was a wise and energetic ruler and a saintly priest. He was moreover a man of learning, interested in the progress of human knowledge, whether it regarded God and His revelations, or nature, or man and his progress. He was a *doctor*, not because he had by his industry and talent earned the coveted parchment which certifies to a doctor's degree; he was a doctor because he had learning to communicate and took pleasure in communicating that learning. Immediately on his return from his theological course at Rome he was called to teach divinity in the seminary of his bishop. He was a sound theologian. With deep interest he followed the movements of theological scholarship, dogmatic and moral, and he was an earnest student of Holy Writ. He knew the exegetical writings of the Fathers, but he was equally familiar with the last discoveries of Biblical archæology and the last explanations of the Biblical exegetist. He was also a scholar in another sense. He was truly alive to the refinement which is predicated by the word scholarship. No one that met Dr. Corrigan but was charmed with his refined personality. The basis of this, it is true, was his genuine, Christian kindness, but this received a tenfold perfume from his scholarly acquirements and manner. He was deeply sensitive to the beauties of poetry and the creations of the imagination, he revelled in the beauties of art, and never was he a more charming talker than when tracing the origin and history of some feature of Church liturgy or of ecclesiastical art. But nothing interested him more than history, especially Church history, and, above all, the Church history of our own country. He was a close friend of Dr. J. Gilmary Shea, the foremost scholar among Catholic historians, and of Dr. Richard Clarke, whom we have still with us. He was filled with admiration when he spoke of the achievements of Columbus and the great Catholic explorers, Italian, Spanish, and French, of

the fifteenth and sixteenth centuries. Las Casas and his glorious Dominican brethren he loved with true Christian ardor for their chivalrous defence of the Indians against the Dominican's own countrymen. Enthusiastic was his interest in the story of the noble work of the Jesuit missionaries in North America, and of the Franciscans in California. The wonderful growth of the Catholic Church of the United States since the establishment of the Union he investigated and watched as an intelligent and careful student, and no important fact or significant straw escaped his vigilant eyes. But he not only read and absorbed, but he also worked in the field of history. As Bishop of Newark he gathered for the library of Seton Hall College a rare collection of the earliest Catholic journals published in the metropolis. In Newark the archives of the archdiocese were his unremitting and intense care. He had hardly been appointed the coadjutor of Cardinal McCloskey, when he began to gather the materials for a comprehensive register of all the priests who had worked in the Archdiocese of New York. When the Cardinal's death raised him to the Archiepiscopal See the greatest part of the work had been completed.

Archbishop Corrigan was the Honorary President of our Society. In his case, however, this presidency was not a mere honor. He was one of our first life-members, and from the beginning he followed the work and the fortunes of our Society with sympathetic interest. After its reorganization in 1897 especially, his interest became more lively and more active. He placed at our disposal the register above mentioned, and carefully revised every part before it appeared in the *Historical Records and Studies*.* Every new work that might throw additional light on the men and the times treated by him was carefully studied and all new facts were recorded. Here we may say that it was a pleasure to deal with him as a contributor. Laden with responsibility and crowded with work, he was ever the foremost to send in his paper, frequently with an apology for not sending it sooner. He was equally punctilious in returning

* It gives us great pleasure to announce to our readers that we expect to print the remainder of the register, which was complete to the year 1885.

his proof-sheets; in short, he, whom his manifold and weighty duties entitled to every indulgence, not only needed no indulgence, but was ever the most affable, the readiest, the most punctual of contributors. But more: his learning and his library were always at the service of all our contributors, and, in fact, of every one looking for historical truth; nay, he would eagerly help students by personal research to solve knotty points. As each part of the *Historical Records and Studies* appeared he was more enthusiastic about it than if he had been the editor. Words of approval and encouragement were sent to the editing committee. Not satisfied with this, he took every occasion to express his pleasure at our progress and success to his friends both lay and clerical, and to urge them to give us their sympathy and their aid. A few days before he was seized by the fatal sickness which carried him off, he expressed his fear lest his accident might prevent him from sending in his paper in time.

And now our good, our kind, our ever-helpful friend, our beloved Archbishop has passed away to his reward. No doubt he will still watch our work, and his continued sympathy will encourage us and spur us on to new exertions. If it be the curse of evil constantly to beget new wickedness, a good, a truly virtuous man, long after death takes him away from his earthly home, continues by the force of his example to make men better and more forceful in the cause of goodness. By this influence Archbishop Corrigan will live as long as the story of his life will be known. We, for our part, can pay him no greater tribute, to repeat once more the noble thought of the Roman historian, than to imitate his great qualities and his noble deeds.

The Executive Council of the United States Catholic Historical Society assembled on the evening of the third of June, 1902, and, on motion of the Rev. James H. McGean, unanimously adopted the following resolutions:

Whereas, in His divine wisdom and providence, Almighty God has called to Himself the Most Reverend Michael A. Corrigan, Archbishop of New York, and

Whereas, the late Archbishop was for many years the Honorary President of the United States Catholic Historical Society; therefore be it

Resolved, that we record our sense of the great loss we have suffered by the death of one who by word and deed again and again proved the esteem in which he held the purposes and objects of our Society.

By his influence and by his example he aided us in the important work of preserving and recording the history of the Catholic Church in our country.

His presence at our public meetings was a continued evidence of the interest he took in our proceedings. His kindly and wise advice, especially at times when our Society was contending with vital difficulties, gave most inspiring encouragement to our efforts.

To every number of our *Historical Records and Studies* Archbishop Corrigan contributed valuable papers, which often rescued from oblivion facts and incidents of the greatest interest and importance in the history of the American Church.

Resolved, that we share the sentiments of regret, of respect, and of veneration which the death of the great Archbishop has elicited, not only in his own archdiocese, but in the whole of the United States, and indeed in the whole world.

Resolved, that these resolutions be entered in the minutes of our Society proceedings, as a perpetual memorial of a most distinguished member, and that a copy thereof be duly prepared and attested and sent to the archives of the Archdiocese of New York, and that a copy be likewise sent to the mourning relatives, in whose grief we deeply sympathize.

THE FIRST MAP BEARING THE NAME AMERICA:

BY CHARLES GEORGE HERBERMANN, PH.D., LL.D.

WIESER, Prof. Dr. Fr. R. von. Die älteste Karte mit dem Namen "America" aus dem Jahre 1507 und die *Carta Marina* aus dem Jahre 1516 des Martin Waldseemüller. (Petermann's Mittheilungen, Vol. XLVII., p. 271.)

ESS, Dr. Franz. Die älteste Landkarte mit dem Namen "Amerika." (Sonntagsblatt der N. Y. Staats-Zeitung, June 22, 1902, pp. 17, 18.)

SOULSBY, Basil H. The First Map containing the Name "America." (The Geographical Magazine, Vol. XIX., pp. 201-210.)

FISCHER, Rev. Joseph, S.J. The Oldest Map with the Name "America" and How it was Found. (Benziger's Magazine, Vol. II., pp. 269, 270.)

While the Jesuit Father Fischer of Feldkirch in Austria was making researches for his work on the *Discoveries of the Northmen*, noticed elsewhere in this Part of the *Historical Records and Studies*, he brought to light a map which seems to be the celebrated Waldseemüller Map of 1507, the first map which gave the name of America to the New World. This discovery was made on July 17, 1901.* Father Fischer and his former professor in cartography at the University of Vienna, Dr. von Wieser, it is announced, will publish this most interesting find; meantime we lay before our readers some facts which will enable them to appreciate the interest and importance of the Waldseemüller Map.

Martin Waldseemüller † was a German geographer who was born in the latter years of the fifteenth century, probably in

* Benziger's Magazine, Vol II., p. 269

† The name is also spelled Waltzemüller.

Lorraine. In the year 1490, under the then reigning Duke René of Lorraine, who became their patron, a certain number of Lorrainers established at St. Dié a society, the *Gymnasium Vogesianum*, for the cultivation of science. Three of its members, Nicholas Lud, Mathias Ringmann, who named himself Philesius, and Martin Waldseemüller, whose *nom de plume* was Ilacomylus, were the chief geographers of this coterie, the last being the most famous of all. Apart from being the man who proposed to give to the New World the name of America, Waldseemüller's claims to fame as a geographer are the following: 1. He was the first to make use of the Portulani (navigators' charts) to complete Ptolemy's maps; 2. He was the first to represent the discoveries of the Spaniards and Portuguese on printed maps and thus to spread the knowledge thereof; 3. He was the first to design large wall-maps consisting of several folios, and to print them. The known works of Waldseemüller are: 1. The Map of the World of the year 1507, which bore the name *America* and accompanied the *Cosmographiæ Introductio*, printed at St. Dié in Lorraine. 2. The *Carta Itineraria Europæ*, published in 1511 at Strassburg, M. Ringmann furnishing the text. A copy of this was found by Dr. von Wieser at Munich in 1893. 3. The *Carta Marina*, mentioned by the Dutch geographer *Ortelius* as having appeared in Germania, without giving the year.

Until recently no copies of these maps were known to exist. We may remark here that the Strassburg Ptolemy of 1513, which contains a map of the new discoveries at one time wrongly ascribed to Columbus and bears the name of Mathias Ringmann (Philesius) as one of its authors, is generally held to have been the work of the *Gymnasium Vogesianum*, in fact to be the very Ptolemy prepared by that society in 1507 and therefore to bear the closest relations to Waldseemüller, who in fact was its designer. This atlas, Nordenskiöld tells us, is the first *Modern Atlas*.*

The geographers of St. Dié seem to have taken a great interest in the new Spanish and Portuguese discoveries. At

* Nordenskiöld, Facsimile Atlas, p. 20.

all events, in 1507, when on April 25th Waldseemüller published his *Cosmographiæ Introductio*, speaking of these discoveries, he proposed to give to the newly found land the name of *America* because Vespucci had discovered it. In this *Introduction* he speaks of the *Cosmographia*, which the text is written to explain, as being entirely finished on April 25th.

The *Introduction* was well known to modern scholars since Alexander von Humboldt's time; but of the *Cosmography*, notwithstanding the most thorough research, not a trace appeared. The nearest approach to it were two little maps by the geographer and poet Henricus Glareanus (1527), discovered one by von Wieser in Munich and the other by Elter in Bonn. The latter is dated 1510, and a marginal note of Glareanus informs us that in drawing the map he had followed the geographer of St. Deodatus (St. Dié), i.e. Waldseemüller. It should be remarked that in the *Cosmographiæ Introductio* Waldseemüller complains of the injustice done to him as an author by the St. Dié geographers; this complaint seems to be explained by the fact that the map discovered by Father Fischer does not bear on it the name of Waldseemüller. The failure of all efforts to find the *Cosmographia* of 1507 finally led some of the foremost cartographers to doubt that such a map had ever existed. Among these doubters was the great Norden-skiöld, who in his *Facsimile Atlas* repeatedly declared that the Ptolemy of 1513 is the first book on which the new Spanish discoveries were laid down. In the *Periplus* he reiterates this opinion, though von Wieser had meanwhile attempted to prove the contrary. Such was the condition of this problem when Father Fischer discovered the map which he holds is the Waldseemüller Map of 1507.

The learned Jesuit had gone to the castle of Wolfegg, belonging to Prince Waldburg, to hunt for early maps representing Greenland. The Waldburg family owned a valuable and unique collection of early engravings, especially of Dürer engravings. In a manuscript volume, bound in very substantial white leather with a wooden cover, bearing the date 1515, Fischer found Dürer's chart of the heavens bearing that date,

along with another stellar map and two large maps of the world. The book-plate proved that the manuscript volume had once belonged to the famous mathematician and cartographer, Johann Schoener. The two maps of the globe were wood-cuts; both consisted of twelve folios arranged in three rows of four folios each. The size of the folio is about 18 inches by 24 inches; the entire map, therefore, measures about 4 feet 6 inches by 8 feet. The map accordingly was intended for a wall-map. It is important to note this fact, for it explains on the one hand the great influence exerted by the map to spread and fix the new name *America*, and on the other hand accounts for the complete disappearance of the one thousand copies of the map that were printed. For even the copy contained in the Wolfegg volume is no part of the first edition, being, as Wieser contends, a proof thereof. The name of Waldseemüller, as already stated, does not appear on the map, the title of which reads: *Universalis Cosmographia secundum Ptholomæi traditionem et Americi Vespucci aliorumque lustrationes*.* The date of the map and the place where it was printed appear nowhere.

How then can it be claimed that the map is the Waldseemüller map of 1507? Prof. Wieser, in *Petermann's Mittheilungen*, vol. 47, p. 272, presents the following arguments:

1. The Wolfegg map agrees exactly with the two small maps designed by H. Glareanus (one in 1510) and declared by him to be reduced copies of the map of the geographer of St. Dié.

2. It carries out in every particular the statements regarding the *Universalis Cosmographia* in the *Cosmographiæ Introductio*.

3. The verbal agreement between many terms in the map and the corresponding passages in the *Cosmographiæ Introductio*. To explain this we quote from Fischer's article in *Benziger's Magazine*, Vol. VI., p. 270. The *Cosmographiæ Introductio* begins as follows: "It is my intention to write in

* Map of the World according to the tradition of Ptolemy and the discoveries of Amerigo Vespucci and others.

this book a description of the *Cosmographia*,* which I have engraved as a globe and as a plane (*in solido et in plano*); on a small scale as a globe, but on a large scale as a plane, where I have endeavored to show the most important countries of the earth with the symbols of their rulers, just as peasants are wont to mark their fields and set forth their boundaries.” “He then enumerates some of the symbols which he has placed on the map, e.g. the papal keys, the crescent, the Roman imperial double eagle which rules over the kings of Europe. . . . Waldseemüller calls special attention to the fact, that he has marked with small crosses the shallow places on the coast, where shipwrecks might be feared. All these signs are in fact found on this map, and in many places of America the little crosses are given as well as the insignia of the rulers. In conclusion Waldseemüller says that in designing his map he had not followed Ptolemy everywhere, but had followed the marine charts in some places. Then he repeats that the map, both globe and plane map, was already finished on April 25th, the date borne by the Introduction.”

4. The fact that the World Map has the same size, form, and distribution of folios as the second map of the Wolfegg volume, that which is entitled *Carta Marina navigatoria Portugaliensium navigationes atque totius cogniti orbis*, etc., and proclaims itself the work of Martin Waldseemüller, which was completed in the town of St. Deodatus (St. Dié) on the eve of Pentecost in the year 1516. On this Marine Chart Waldseemüller substitutes for the name *America* the legend *Terra de Cuba Asie partis*. Both the World Map of the Wolfegg codex and the *Carta Marina* are engraved on wood.

It never rains but it pours. After years of fruitless search Father Fischer discovers the Waldseemüller map of 1507, and lo! before a year elapses we learn of an older Waldseemüller map bearing the name *America*. The discoverer of this new map is Mr. Henry N. Stevens of London, the son of our countryman Henry Stevens of Vermont, who was a recognized authority

* The reader will bear in mind that this is the title of Waldseemüller's Map.

on American history and cartography. Some five or six years ago the younger Stevens discovered in an imperfect copy of the Strassburg Ptolemy of 1513 a map wholly differing from the supplementary map which usually goes with this edition of Ptolemy. The map matched the other maps of the Ptolemy, but on it appeared the name *America*. Our readers will recall that the Strassburg Ptolemy of 1513 was the work of the Lorraine geographers, that Mathias Ringmann furnished the Latin text and that Martin Waldseemüller designed the maps. Stevens studied the singular find for a long time. In 1900 he came to the conclusion that the map was (1) by Waldseemüller; (2) that it was older than the first edition of the *Cosmographiæ Introductio*; (3) that it was the oldest printed map having a representation of the newly discovered continent and bearing the name *America*. Having arrived at these results, Stevens offered the find to a prominent American library with a short story of the discovery. The authorities of the library were struck with the importance of the find and requested Mr. Stevens to submit the case to an expert selected by the library authorities. Stevens sent a historical report covering 200 pages folio, which satisfied the American expert. The library, whose name is not mentioned, bought the map in May, 1901. Stevens' report was returned to him with some critical notes and a request to revise it. Mr. Stevens had just finished his revision when Father Fischer announced his discovery.

In the *Geographical Journal* for February, 1902,* Mr. Basil H. Soulsby, assistant in the Map Room of the British Museum and honorary secretary of the Hakluyt Society, published a paper based on the report sent by Stevens to the American library. Soulsby, who says that the discovery of the Waldseemüller maps "has long been considered as the highest possible prize to be obtained amongst students in the field of ancient cartography," † counsels prudence and thinks that Stevens has

* The *Geographical Journal*, Vol. XIX., pp. 201-210.

† Ibid., Vol. XIX., p. 202 and p. 205 ff.

made out a strong case for his map. He expresses the opinion that the verdict of the American expert and the purchase of the map by the American library speak loudly in favor of Stevens' views. Stevens himself, without seeing the Wolfegg map, states that his own map and the Wolfegg map are two wholly different documents, and that probably both are by Waldseemüller. This conclusion is justified by the difference in the dimensions of the two maps. He is inclined to regard his own map as the older of the two, but withholds a final decision until he has seen Fischer's map.

Let us now see what Stevens had to say for his map before the discovery of the Wolfegg map was announced. The map found by himself, he holds, is the prototype of the map of the world found in the Strassburg Ptolemy of 1513, not *vice versa*. This being so, his map must be the oldest map containing the name *America*. The Strassburg map, also by Waldseemüller, has not the word *America*, it is true. But this fact is due to the discovery by the cartographer that Vespucci was not entitled to the honor of having the new continent named for him. The explanation is the same as that given by von Wieser to account for the absence of the word *America* on the *Carta Marina* of 1516. A detailed comparison of his map with the *Cosmographiæ Introductio* as regards the paper, the typography, the engraving, the geographical figures, and the nomenclature convinced Mr. Stevens that his map is older than the *Introduction*; in fact he assigns the map to 1506 or 1507. Neither he nor the American expert finds any particulars that point to the conclusion that the *Introduction* is older than his map.

Furthermore, Mr. Stevens contends that as early as 1505 the St. Dié geographers were preparing a new edition of Ptolemy. Early in 1507, he claims, the new Ptolemy was ready for the press, as well as some new maps; but the map of the New World, he thinks, was prepared before the special maps were thought of. Stevens is convinced that before the globe and map of which the *Cosmographiæ Introductio* speaks were designed, two other maps (globes) of the New World were prepared

and probably printed.* The map found by himself he thinks is one of these. As to the large map spoken of in the *Introductio*, there was no proof that it was ever printed until Fischer announced his discovery. For reasons to us unknown, the edition of Ptolemy ready to be printed in 1505 was not then published,† in fact did not appear till 1513, and then not at St. Dié, but at Strassburg, brought out by other editors. Is it not likely, asks Mr. Soulsby, that the world map prepared for the work in 1505 was also delayed? Soulsby is of this opinion, and regards the map Stevens has found as a proof-sheet of the map of 1505. It may be remarked here that some copies of a map of the newly discovered lands, engraved wholly or in part by Waldseemüller at the bidding of Duke René of Lorraine, were sold as early as 1507.‡

It is Soulsby's opinion that the great size of the Wolfegg map speaks for the priority of Stevens' map. As Waldseemüller was engaged in preparing an edition of Ptolemy, it was but natural that he should first engrave a map of the usual size for the work before undertaking a map of unusual size. Besides, Soulsby thinks that the printing-presses of the time could not print so large a map. In putting forth the last argument Mr. Soulsby seems to have overlooked the fact that the Wolfegg map was printed in sections.

Dr. Franz Ess in a paper to be found in the New York *Staats-Zeitung* of Sunday, June 22, 1902, to which we have been indebted for many particulars, publishes a letter of Father Fischer referring to the Stevens claim. We translate the text as found in the *Staats-Zeitung*: "Soulsby ascribes to von Wieser views regarding the expression *in solido* which are precisely the reverse of what Wieser says. Soulsby seems not to be an impeccable German scholar. The opinion that there was an older map bearing the name *America* is based

* Is one of these the printed map mentioned by the Abbot Trithemius in a letter of August 12, 1507, showing the discoveries of Vespucci? Cf. Justin Winsor, *Christopher Columbus*, p. 412.

† In 1508 Duke René, the patron of the St. Dié scholars, died

‡ Winsor, *Christopher Columbus*, p. 540.

on the mistaken hypothesis contained in the following words of Soulsby: 'The map discovered by Fischer which was to accompany the *Introductio* (that appeared on April 25, 1507)'; while, according to the express and repeated statements of Waldseemüller, the map was completed on April 25th, and the book was written to accompany the map entitled *Cosmographia*. The argument from analogy also, at the end [of Soulsby's paper], is correct only if the 1507 map of Stevens, which measures about one-twelfth of Waldseemüller's map, is posterior to the latter. My conviction is that Stevens' certainly interesting map should be ascribed to the year 1508 or 1509. Decisive as regards this point is the fact that the correct position of Greenland, which appears to be one of the features of the Stevens map, corresponds with the representation of Greenland in the Strassburg Ptolemy of 1513. . . . Heretofore Stevens thought he had found the map which I have now discovered; this contention he has of course abandoned now."

Until both maps are published it is difficult to form an opinion on the merits of the claims on both sides. So much we may say now, that Father Fischer seems to have misunderstood at least a part of Soulsby's and Stevens' arguments. As we understand Soulsby, he does not contest the fact that the Wolfegg map was published with the *Introductio*, but holds that an earlier map existed, prepared for the edition of Ptolemy of whose preparation we have traces as early as 1505, but which was afterwards abandoned. Nor is this opinion new and suggested by the present controversy, for we find it suggested in Winsor's *Christopher Columbus*, pp. 540 ff., which dates back to 1891. It seems to us plain that the map to explain which was the purpose of the *Cosmographiæ Introductio* must have been published with it. Any other supposition seems to be unsatisfactory. The fact that the Wolfegg map is a wall-map explains both the issuing of an *Introduction* and the total disappearance of the map subsequently. Schoener's (the Wolfegg) copy was saved because it was folded and bound. Again, it appears plain to us that even if Mr. Stevens' contentions are true and his map is older than Father Fischer's,

the spread of the name *America* cannot be ascribed to the single proof of the supplement of the projected Ptolemy of 1505, but rather to the wall-map, of which, according to von Wieser, Father Fischer's copy is also a proof.

In conclusion we must add an observation of von Wieser. It had long been a problem whence Johannes de Stobnicza had drawn the two maps of the Old and the New World found in his *Introductio in Ptholomei Cosmographiam* (Cracoviæ, 1512). Von Wieser teaches us that they are copies of two accessory maps of the Old and the New World found on the Wolfegg Map. The same map explains why H. Glareanus in his reduced copy of the Waldseemüller map of 1507 agrees absolutely with Stobnicza in his design of the Western Hemisphere. Both are copies of the same original.

P. S. The reader will find a reproduction of part of the Wolfegg map facing p. 14. We are indebted to Father Fischer and the Messrs. Herder of Freiburg i. Breisgau for permission to republish it here.

THE GLOBE OF POPE MARCELLUS II. AND ITS RELATION TO THE VOYAGE OF VERRAZANO, WITH NOTES ON THE DISCOVERY OF THE HUDSON.

BY DR. BENJAMIN F. DE COSTA.

THE Obelisk in Central Park proclaims the fact that New York is already well advanced in the work of enriching itself with treasures of Egyptian antiquity. Nineveh marbles, with inscriptions that may have met the eye of Jonah, attest the success of American exploration in the valley of the Tigris. Greece, Italy, Palestine, Cyprus, and Asia Minor have also made rare contributions to both public and private collections. We boast the possession of many of the rarest books and choicest literary monuments. Annually we have brought to our shores collections illustrating the past and its glories, which Europe and the East do not surrender without a pang.

Many of these treasures are well known and fairly appreciated by a very considerable portion of our citizens; yet there is one deeply interesting and important relic of the past that is known to comparatively few outside the small circle of historical students who have given this relic due consideration. Reference is here made to a terrestrial globe, once the property of Pope Marcellus II., and now preserved in the Museum of the New York Historical Society. This globe forms the most important geographical monument in America. It was made in Rome by one Vlpius, in the year 1542, and has a greater value for America than the celebrated globe of Martin Behaim, which antedates the voyage of Columbus. It was found in Madrid by Buckingham Smith, who brought it to New York, when it was purchased by the donor of the Nineveh marbles, John David Wolfe, and placed with the Historical Society.

This globe is fifteen and one-half inches in diameter, and is

mounted upon a worm-eaten stand of oak, an iron cross significantly tipping the north pole making the total height three feet eight inches. The northern and southern hemispheres are constructed separately, coming together like a spherical box, the parts being held firmly together by iron pins. A description of this globe, taken from a treatise written before the writer became a Catholic, may here be given: "In connection with this Globe everything is done in accordance with the best science of the age and proves that the globe was intended for careful use. The latitudes are found by the nicely graduated copper equator, upon which the names of the zodiacal signs are engraved, while the equatorial line of the globe itself has the longitude divided into sections covering five degrees each. Four distinct meridional lines divide the Globe into quarters, while four more lines are faintly indicated. The latitudes are found by the aid of a brass meridian, the Tropic of Cancer being called *Æstivus*, and Capricorn, *Hyemalis*. The Arctic and Antarctic circles are also faintly indicated. A brass hour-circle enables the student to ascertain the difference of time between any two given points, while the graduated path of the Ecliptic is a prominent and indispensable aid. The author of the globe evidently intended to secure simplicity of arrangement throughout." *

The date of the globe is fixed by the following inscription:

REGIONES ORBIS TERRAR QVAE AVT AVETE-
RIB. TRADITAE, AVT NOSTRA PATR̄VQ MEMO-
RIA COMPERTÆ SINT. EVPHROSYNVS VLPIVS
DESCRIBEBAT ANNO SALVTIS M. D. XLII.

A literal translation may run as follows: "Regions of the Terrestrial Globe handed down by ancients, or discovered in our memory or that of our fathers. Delineated by Euphrosynus Vlpus, 1542."

Of Vlpus himself nothing in particular seems to be known.

* Verrazano the Explorer: being a Vindication of his Letter and Voyage, with an Examination of the Map of Hieronimo da Verrazano, and a Dissertation upon the Globe of Vlpus, to which is prefixed a Bibliography of the Subject. By B. F. De Costa. New York, 1880.

He was not very prominent among the globe-makers of his day. The plan of the Globe resembles that of Mercator in 1541, and this resemblance, taken with the fact that Mercator and the Italian Moletius were in a sense associated, might well lead to an inquiry regarding a possible connection between Moletius and Vlpius. Possibly this Globe found its way to England, and it may be the "olde excellent Globe in the Queen's privie gallery at Westminster," seen by Hakluyt,* who said, "It seemeth to be Verarsanus makinge," an observation the force of which will appear farther on in this article. It is dedicated to Cervinus in the following inscription:

MARCELLO CERVINO S. R. E. PRESBITERO
CARDINALI D.D. ROME.

This may be rendered: "Dedicated to Marcellus Cervinus, Cardinal-Presbyter of the Holy Roman Church. Rome."

The wheat or barley heads appear to have formed a device in the family arms, as they are given with the portrait of Marcellus, while the Deer form a proper allusion to his name.

Having already, in the work referred to, given a somewhat exhaustive account of the technicalities of the Globe, everything of that nature is now dismissed, while attention is directed to aspects of the Globe that at this late period naturally appeal to one's Catholic feeling, since it bears direct testimony to the voyage of the first Catholic navigator known to have entered and described the Bay and Harbor of New York, besides giving a glimpse of the Hudson River. Marcellus Cervinus, through Vlpius, in 1542, stands a witness to the voyage by the following inscription: "*Verrazana sive Nova Gallia a Verrazano Florentino comperta anno Sal. M. D.*"; which may be rendered: "Verrazana or New Gaul, discovered by Verrazano, the Florentine, in the year of Salvation, M. D."

The notion, urged by the late Henry C. Murphy, that the voyage of Verrazano was a fabrication has now been dissipated

* Maine Hist. Coll., Series 2, Vol. II., p. 114.

by the discovery of a document proving that he was not the Captain by that name who was put to death as a pirate prior to the voyage, which took place in the year 1524.*

In developing the interest of the globe in connection with the voyage of Verrazano, it will be needful to mention some of the names attached to the territory representing the present eastern coast of the United States. Proceeding northward, the names commence with the "B. della ✝," Bay of the Cross. Next is "Valleombrosa," the "Shady Valley," which, with the

* "Giovanni da Verrazano was born at Val di Greve, a little village near Florence, about the year 1485, being the son of Piero Andrea di Bernardo da Verrazano and Fiametta Capella. The portrait of the Italian Navigator which accompanies this discussion is reproduced from the representation found in "Uomini Illustri Toscani," which was copied from a painting in the Royal Gallery at Florence. A search recently instituted failed to bring the original portrait to light. An attempt to find a copy of the medal that was struck in his honor met with no better success. The last member of the family in Florence was Cavaliere Andrea da Verrazano, who died in 1819. There is nothing either to prove or to disprove the authenticity of the portrait, and the presumption is in favor of its authenticity. It is now faithfully reproduced for the first time, though on a diminished scale.

"In his mature years, after some experience upon the Mediterranean, Verrazano entered the service of Francis I. of France, and became famous as a privateer or corsair, a profession sufficiently respectable at that period, having been followed by many great navigators. In 1523 Verrazano captured several ships bringing to Spain the Treasures of Montezuma. This act in particular excited the enmity of the Spaniards, who constantly sought for an opportunity to get him into their power. In 1524 he made his voyage to America. In 1527, it has been maintained, he was captured by the Spaniards and hung at Colmenar, near Toledo; though Ramusio states that, in a second voyage to America, he was captured by the savages, roasted and eaten. In the year 1870 the present writer accepted and published the story of his execution, as told in certain Spanish documents since published.

"Amongst these documents is the affidavit of the officer who professed to have put Verrazano to death. It was nevertheless noticed that the language of the officer appeared needlessly positive. Of late, evidence has come to light which may yet be accepted as disproving the statements of the Spanish official, who possibly deceived himself in supposing that Verrazano had been captured; or, what is still more likely, deceived others, and, while professing to have executed the Florentine, accepted the bribe which he declares was refused, and thus let him go. This subject, however, is one that must be left for future investigation."

This account was drawn up by the writer in 1880. The discovery of another Verrazano who was actually executed relieves the voyage of all doubt.

neighboring coast, covered with sedge or reeds (*Calami*), reminds us of Milton's lines:

"Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades
High over-arch'd imbower, or scatter'd sedge."

"Punta del Olivio" is evidently the same as Verrazano's Cape "Olimpe." Then follow "Selvi di Cervi," the Deer Park of Verrazano, and "Calami," similar to the "Carnavarall" of the Spanish maps. This brings us to "Lvngavilla" and "G. di. S. Germano," both Verrazano names, the former being Longueville, near Dieppe, and the latter St. Germaine-en-Laye, the splendid residence of Francis I. "R. del Sole," River of the Sun, if not for Solis, is followed by "Normanvilla," a French city near Longueville. "C. S. Iohan" indicates southern New Jersey. "Porto Reale" follows, when suddenly we reach the river intended for the Penobscot or Norombega, which, as on the Map of Allefonsce, is thrown too far south. The coast being drawn on a small scale, the outline is confused. At the southern entrance of the river is "S. Franc. C.," or the Cape of St. Francis, delineated by Allefonsce as the "Franciscan Cape." Next is "Refvgivm Promont.," intended for the "Cape of Refuge" of the Verrazano Map, which afforded Verrazano a land-locked harbor, to-day identified with Newport.

Some of these names indicate what were considered possible French settlements in the minds of the navigators, especially St. Germain, while the Bay of the Holy Cross shows that in one way or another the profoundest mystery of the Catholic Faith had already been distinctly associated with a place on the coast.

Verrazano, under authority from Francis II., sailed in the *Dalfina*, or *Dolphin*, from Dieppe, France, laying the course to the Madeira Islands, and thence, January 17, 1524, voyaging due west until February 24th, when he reached the coast of South Carolina, near the present Charleston. Sending a boat to the shore, the people fled, but friendly signs induced them to return, when they exhibited the greatest pleasure upon beholding Verrazano the Italian and his French attendants, wondering greatly

at their dress. Sailing northward, Verrazano found no good harbor until he reached New York Bay, though he saw a multitude of fires along the coast, which many early navigators also observed, failing, as he did, to find harbors.

Passing up the Jersey coast, the Navigator entered our noble Bay, and in his letter to Francis II. gives the first description now known of this beautiful region. Verrazano writes: "We found a very pleasant situation among some steep hills, through which a very large river, deep at its mouth, forced its way to the sea. From the sea to the estuary of the river any ship, heavily laden, might pass, with the help of the tide, which rises eight feet. But as we were riding at anchor in a good berth, we would not venture up in our vessel without a knowledge of the mouth. Therefore we took the boat, and entering the river, we found the country on its banks well peopled, the inhabitants not differing much from the others, being dressed out with feathers from birds of different colors. They came towards us with evident delight, raising loud shouts of admiration, and showing us where we could most securely land with our boats. We passed up the river about half a league, where it formed a most beautiful lake, three leagues in circuit, upon which they were rowing thirty or more of their small boats, from one shore to the other, filled with multitudes, who came to see us. All of a sudden, as is wont to happen to navigators, a violent contrary wind blew in from the sea, and forced us to return to our ship, greatly regretting to leave this region, which seemed so commodious and delightful, and which we supposed also must contain great riches, as the hills showed many indications of minerals."

On the way northward or northeasterly from New York, to the point on the coast where the departure was made for the return voyage to France, Verrazano entered the harbor of Newport, the "Port of Refuge," where he stayed many days to rest and recruit his ship's company. The special interest for Catholics, however, is found in the fact that divine worship was performed there. Whether or not a priest was attached to the ship it is impossible now to say. On his first voyage Colum-

bus was his own chaplain, and led the devotions. The same may have been the case with Verrazano. At all events religious services were conducted, and in a manner which led Verrazano to report that the savages "imitated us with earnestness and fervor in our acts of worship."

The discovery of the Hudson River, so called in our day, was the work of Catholic Navigators, who made the geographical world familiar with the existence of this mighty stream nearly a century before it was visited by the Englishman Henry Hudson. The Verrazano Map in the Museum of the *Propaganda Fide* does not indeed give a name to the river, but, as we have seen, the Letter of Verrazano clearly describes it as running among steep hills. This description, however, is equivalent to the name given immediately after his voyage by the Spaniards, who described the river as the "River of the Mountains," and named it in honor of Saint Anthony.

During the year following the Voyage of Verrazano, 1525, a voyage was made to this region by Estevan Gomez, a Portuguese sailor in the service of Spain. He was appointed chief Pilot to Magellan for his voyage around the world, but deserted his leader at the Straits of Magellan and returned to Spain. Galvano says that, failing to get a new appointment for the Moluccas, he went to the coast of America to search for a passage to the Indies. At the Council of Badajos, in 1524, it was decided to send two expeditions to India, one by the way of the Cape of Good Hope and the other by a passage that they expected to find through North America. The notices of the voyage are scanty, but we have one by the celebrated Peter Martyr, author of the "Decades of the Sea," a book that possessed a singular interest for the age in which it was written, though it seems like antiquated reading now. Pope Leo was charmed by Martyr's description of the new and strange world beyond the sea, and used to sit up late at night reading the Decades aloud to his sister and the Cardinals, who were obliged to listen. One should not venture to tax modern politeness by reciting chapters or even pages of the Chronicle which was addressed to Pope Clement VII. I may nevertheless give

several passages from the book. Martyr says: "It is decreed that one Stephanus Gomez, who is himself a skilful navigator, shall go between Newfoundland and Florida, long since our countries. Only one ship, a caraval, is furnished for him, and he will have no other charge than to find out whether any other passage to China were to be found."

Of the return of Gomez he thus speaks: "Now I come to Stephanus Gomez, who was sent to seek another strait between Newfoundland and Florida. He neither finding the strait nor India, which he promised, returned back ten months after his departure." Martyr then says: "I always thought and supposed that this good man's imaginations were vain and frivolous. Yet wanted he no suffrages and voices in his favor and defence. Nevertheless he found pleasant and profitable countries." And Martyr says that the navigator consumed "great bundles of paper," in their description, finding notable harbors and great rivers, evidently thinking that all this was a waste of time. If, however, we had those descriptions, we should find an ample account of the river now called the Hudson. One story related of the return of Gomez was deemed very humorous. He says to Pope Clement: "In this adventure Your Holiness shall hear a pleasant and conceited puff of wind arising able to excite laughter. This Stephanus Gomez, having found none of those things which we thought he should have found, lest he should return empty, freighted his ship with people of both sexes, taken from certain innocent half-naked natives; and when he came into the harbor whence he set sail, a certain man hearing of the arrival of his ship and that he had brought *esclavos*, that is slaves, inquiring no farther came running unto us, saying that Stephen Gomez comes with his ship laden with cloves and precious stones; and sought thereby to receive some present or reward. But when the Court understood that the tale was transformed from cloves to slaves, they broke forth into great laughter, to the shame and blushing of the favorers who shouted for joy."

The event, however, did not cause much joy to the expeditions that followed, and the recollection of the man-stealers

seemed to linger in tradition, causing a desire for revenge among the Indians on our coast.

But one may inquire, "How do we know that Gomez came to the Hudson?" We learn this from the fact that four years later the voyage was reflected in the great Map of Ribeiro, which shows the "Land of Gomez" and the results of his exploration. Sandy Hook is laid down as "Cabo Arenas," the Cape of Sand. The Bay of New York is indicated at St. Christobel, and the Hudson as the River San Antonio. The old navigators sometimes marked their discoveries by the calendar, and thus we may perhaps conclude that Gomez was at the Hudson on St. Anthony's Day, January 17th. Probably he made no ascent of the river, which is usually frozen at that date, the lower reaches being loaded with ice and snow.

But again, how do we know which St. Anthony is here commemorated? If, as Navarrete says, Gomez sailed from Spain in February, he was here June 13th, on the Feast of St. Anthony of Padua. Certain circumstances, however, would seem to indicate that he left Spain in December, 1524. In that case he would have reached the river on the Feast of St. Anthony the Theban saint, January 17th, the celebrated founder of the monastic system.

That Anthony of Padua was the saint, and the date June 13th, has been thought probable by one or two writers entitled to consideration. It has been pointed out that reverential navigators of that period were in the habit of giving to points on a coast the names of saints according to the calendar; and that since, as we perfectly well know, Gomez sailed northward up our coast, he must have named the points in chronological order.

Taking the northward course from the Hudson, June 13th, the Feast of Saint Anthony of Padua, the next point indicated on Ribeiro's map of the voyage of Gomez is the River of the Good Mother, supposed to be the Connecticut, named from the Feast of the Visitation of the B. V. M., July 2d. But, unfortunately, north of the River of the Good Mother is the Bay of St. John Baptist, commemorating June 24th, and out of the order. To help the case, it has been said that Long Island was

called the Island of the Holy Apostles, a recognition of SS. Peter and Paul, June 29th. A quarter of a century of study devoted to the ancient maps of America shows the present writer no such island, Long Island not appearing as an island until the beginning of the seventeenth century. There is nothing in this theory.

Take the date January 17th, St. Anthony the Theban, and going southward on the map, we find St. Mary's Bay, which, it might be argued, stood for the Feast of the Immaculate Conception, December 8th. But between this Feast and St. Anthony, January 17th, is a recognition of St. James, whose day falls on July 25th, which breaks the continuity. Going north from the Hudson again, however, the River of the Good Mother might refer to the Annunciation, March 25th, instead of the Visitation, July 2nd; and then, in its proper order, would come St. John Baptist, June 24th. With the exception of St. James, therefore, this order would be complete, and, in accordance with the plan often observed by explorers, it would give the naming of the river to St. Anthony the Theban, January 17th.

We may, however, bear in mind that all the navigators were not anxious to illustrate the calendar. The map of the voyage of Verrazano, the year before Gomez, in its nomenclature simply represents the anxiety felt by an Italian in France to ingratiate himself with the king and the people, and the names selected for this map were chosen with reference to flattering Francis II. and the municipalities. The Verrazano Map distinctly shows the aspirations of Catholic France in connection with the river. The Navigator saw that it afforded a splendid site for a great city, and, accordingly, his brother Jerome, who drew the map, placed the name of "San Germano" here, recalling the splendid seat of Francis II. at Saint-Germaine. If circumstances had proved more favorable, the name of the French King might have been given to the site of a future city, and a French metropolis might have been founded here on the River of St. Anthony instead of being located on the St. Lawrence. As it remained, the Dutch came, and the city was unfortunately named Manhattan, with insufficient reasons

supposed to be an Indian name. The name occurs on the Spanish map of Simancas, but it is applied to both the New York and the New Jersey sides of the river, and Jersey City is as much Manhattan as New York. The name, in its present form, is absolutely without sense, and nothing to be proud of.

Among the valuable maps emphasizing the early exploration of this coast and the River of St. Anthony is the Map of Alonzo Chaves, a description of which was given by Oviedo, the Spanish historian, in 1537. The map itself no longer exists, but the description of the coast is so minute and clear that it has been possible to reconstruct the portions needed for our purpose. Oviedo says that "Rio de Sanct Antonio" runs "north and south" and "is in 41 N." The latitude is placed one degree too high, but Champlain was two degrees out of his way in latitude. The site of the river, however, is clear from the indication of Long Island, the coast of which is described as running easterly, northing half a degree to Montauk Point, according to the United States Coast Survey.

The Catholic Navigator, Jehan Allefonsce, 1542, well describes the situation of the bay and river, saying, at this point in his description of the coast: "Here you come to a great fresh-water river, and at its entrance is a Sand Island [Sandy Hook], and this island is in 39° 49' N."

In this connection it is hardly worth while now to discuss the subject of Hudson, whose claim to the discovery of our great river is puerile, it being well known that the river appeared on the Simancas Map before his voyage, while a recommendation was given him by Captain John Smith to search for a passage through the continent at this point. Hudson claimed no discovery, though the Dutch here in New York imagined that he was a Hollander, instead of a Londoner, calling him "Hendrick" and making him the discoverer.

In connection with the voyage of Verrazano and the discovery of the Hudson, the Globe of Pope Marcellus has a distinguished place, and his Globe should have come with propriety into the possession of the Archdiocese of New York as a witness to the deep interest taken by the Vatican during the early days

in the advance of geographical science, an interest also attested by the geographical maps drawn and painted upon the walls of the Loggia in the Vatican Palace. Nevertheless, since this Globe, now carefully preserved in our city, stands as a monument to Pope Marcellus, should we not seek to busy ourselves with the erection of a suitable memorial to Verrazano, one of the Catholic Navigators who opened up to Europe this portion of the continent?

A sketch of Pope Marcellus, prepared for another purpose, may be given in closing. The portrait is a reduction in *fac simile* of that found in the work entitled "*Uomini Illustri Toscani*," etc. Apart from all connection with the Globe, it will be prized by collectors for its great rarity. It is to Marcellus II. that we are indebted, in no small degree, for what, upon the whole, may be regarded as the most skilfully made of the ancient globes now known.

Marcellus Cervinus de Spanniochi was the son of Riciardo Cervinus and Cassandra Benci, being born May 6, 1501, at Montesano, a city of southern Italy, situated about seventy miles southeast of Naples. The family was originally of Montepulciano, near Siena. For that reason Pope Marcellus takes his place among the Sienese. His father was Apostolic Receiver for the March of Ancona. The early studies of Marcellus were conducted at Siena. Upon going to Rome he was appointed secretary to Pope Julius III. In 1538 he served at the court of Charles V. as Papal Ablegate. December 19, 1539, he was created Cardinal. He also received the Bishopric of Neo Castro. December 15, 1540, he was made titular Bishop of Reggio, Jacques Lainez performing the actual duty; and February 29, 1544, Bishop of Gubbio.

Marcellus was present at the Diet of Spires, and April 30, 1545, was made one of the three Presidents of the Council of Trent. April 5, 1555, he was unanimously elected Pontiff, and the following day he was crowned. A violent stroke of apoplexy put an end to his life April 30th, after a reign of twenty-two days. If Marcellus had lived, he would have taken rank amongst the greatest of the Popes. Protestants praise

him, and the worst enemies of Rome are obliged to concede his worth. His example was indeed unique; for the reformation of the clergy which, as Ranke observes, others talked about, he exhibited in his own person. He was zealous for a pure administration throughout the Church. Though, like his father, possessing certain astrological tastes, he was sincerely devoted to pure science, literature, and criticism. He advocated the reformation of the calendar, in accordance with a plan devised by his father. At the time the impression went abroad that the world was to suffer from an universal deluge, a belief which, it is said, drove Clement VII. to the high grounds of Tivoli, Marcellus, then but little known, wrote a treatise to dissipate the notion. Amongst his elegant Latin poems is one "*De Somnio Scipionis*." His disposition was somewhat severe, and he wished to inaugurate strong measures against the Lutherans and Calvinists; being desirous, also, of reassembling the Council of Trent. His severity even led him to propose the abolition of music in the Church; but when, at Easter, Palestrina, then chapel-master of the Vatican, composed a Mass for six voices, its effect was so great that the Pontiff burst into tears. He at once abandoned his purpose, and the Mass has since been known as the Mass of Pope Marcellus II. The tastes of this Pontiff were elegant. He was himself an accomplished draughtsman and a good sculptor. He loved to surround himself with scientific men. Being fond of history and antiquities, it is presumable that he was interested in geography. At the time when the Globe of Vlpus was made, 1542, he was wholly devoted to studious pursuits, being also charged with the care of the Vatican Library. He was distinguished for his height, though his figure was spare. His eyes were black, and the expression of his countenance, according to his portrait and written testimony, was pleasing and agreeable. It is recorded that, while possessing gayety of disposition, he seldom laughed. Two medals, described by D'Artaud, were struck in his honor. ("*Histoire des Souverains Pontifes Romains*.")

This account of the Life of Pope Marcellus quashes the last indictment drawn against Verrazano, where it is declared: "Even

the Globe of Euphrosynus Vlpus, a name otherwise unknown, is represented to have been constructed for Marcellus, who had been Archbishop of Florence. They are all the testimony of Florence in her own behalf." (Murphy's "Verrazzano," p. 150.) As it happens, however, Cervinus was never Archbishop of Florence, and held no office in that city, which for generations attempted no recognition of Verrazano, it not being known that a copy of the Navigator's Letter existed in the archives. The Globe of Vlpus, no more than the Map of Verrazano, is associated with any fraud. The charge is based upon a misconception of the facts, and must be abandoned. The instrument in question is a Roman production, the design of which may yet be traced to Marcellus himself, who was known for his ability and skill in this kind of work. Nevertheless, by whomsoever it may have been designed, this ancient Globe has come to us from the Eternal City, finding a permanent resting-place at last, not without a certain fine justice, in the great metropolis which looks out upon the splendid harbor visited and described by him whose name is so prominently engraved upon the portion representing the New World.

REV. PETER TISSOT, S.J.

BY THOMAS GAFFNEY TAAFFE, PH.D.

To write the biography of a man of retiring and modest habit is a task beset with difficulties. Those whose lot is cast in "a place of trumpeting" and whose deeds are performed under the gaze of the many leave much for the biographer to cull from; but he who does good by stealth and in sequestered by-paths makes meagre provision for the chronicler. So little is known of him that an adequate presentation is impossible. This is the chief difficulty encountered in attempting the biography of Father Tissot. Indeed, it may be said to be the chief difficulty in writing the life of any religious. The habit of self-effacement is so much a part of his life that it becomes in time almost a second nature. But in Father Tissot's case this is true in an eminent sense. When we have told that he was born; that for thirty-three years he lived the quiet, unobtrusive life of a Jesuit, emerging into the glare of the limelight for only the two brief years of his military service; and that he died, there remains little to be recorded. Such was his modesty that few even of those who knew him intimately realized his great worth. Fortunately some of these still live and bring their testimony to eke out the bald record in the archives of the Society.

We learn from that record that the Rev. Peter Tissot was born in Mégève, in Savoy, October 15, 1823. He entered the Society of Jesus in the province of Paris, October 10, 1842, but, for some reason which does not appear, made his novitiate at Avignon, in the province of Lyons. Here he was one of a group of brilliant men, nearly all of whom achieved distinction in later years. With him were Charles Daniel and Augustine Carayon, both distinguished writers, the latter a historian of

the Society; Joseph Félix, the great preacher of Notre Dame; Lambillotte, Kohler, Hersen, Desjacques, Pernot, and many others. The Rev. Armand de Ponlevoy was spiritual father to the community. From Avignon he went to Brugelette, in Belgium, for the juniorate, and in 1846, having completed the first year of his course in philosophy, he came to America. The following year we find him at Fordham in the second year of his philosophy. Among the other scholastics there then were the Rev. Thomas Ouellet and the Rev. Michael Nash, who were later associated with him as chaplains in the army. He finished his studies in philosophy in 1847, and a year later he was appointed to the teaching staff of the college.

It was as prefect and instructor that he first endeared himself to the students, and in more than one instance this bond of union was renewed and strengthened years later on the bloody battle-fields of the Civil War. General James R. O'Beirne was one of those who knew him both in the classroom and in the camp, and he has frequently voiced the affection which the entire student body entertained for this kindly, unassertive Jesuit scholastic. His interest in the students was not confined to the classroom. He fraternized with them on the campus, and entered into their sports with the same zeal which he displayed in regard to their studies—the same with which, years later, he entered upon his trying labors on the field of battle. After two years of work in the college he began his studies in theology, and three years later, on October 16, 1853, he was ordained priest at St. Joseph's Seminary, Fordham, by Archbishop Bedini, the Papal Nuncio. He remained a fourth year at his theology, and from that time until 1861, with the exception of the year of his tertianship, which was spent at Sault-au-Récollet, in Canada, and one year at St. Francis Xavier's, New York, he served as minister or procurator at Fordham. The monotony of these duties was relieved by an occasional assignment to the classroom, but it is with one or other of these offices, and often with both, that he was identified during this period.


At the outbreak of the Civil War he was assigned as chaplain

to the 37th New York Regiment, and it is his record of the events of one year of his service in that capacity that is embodied in the accompanying diary. But there is one record for which we will search those notes in vain—the record of the respect and affection which he inspired in the soldiers whose spiritual welfare was in his hands. For this we must seek elsewhere. Nor is this record wanting. General O’Beirne has spoken it, and many another has echoed his words. Some years ago, in a reminiscent paper written for the *Fordham Monthly*, the General spoke in terms that glowed with affectionate remembrance of Father Tissot as he had known him. He told of the older student days and the heartiness with which the young scholastic entered into the sports of the boys, and, continuing, said:

“He was equally expert at hand-ball and as a chaplain and, I must say, a soldier, having had three horses killed under him while in battle with our regiment. He was always in the front-rank line to hear confessions and to administer, as oftentimes he did, the consolations of the Blessed Sacrament to the wounded soldier or officer as he fell under the hottest fire of bullets, round shot, and shell. He was and is known to-day among veterans as the model chaplain of the Army of the Potomac, and this well-earned reputation is still accorded to him in the War Department. . . . He was saint-like in his uncomplaining endurance of suffering, and while almost continually in ill health, the hardships of camp life and exposure to danger had no terrors for him, but found him always active in ministering to the spiritual wants of his charge, and ever at the post of duty.”

Such is the testimony of one who knew him in those troublous times, of one who had received the blessing of his ministrations in the din and danger of battle and the rigors of camp life. And others still there are to further sing his praises. The Rev. James Boyle, now parish priest in Pittsfield, Mass., but at the time of the war a second lieutenant in Father Tissot’s regiment, has lifted his voice in praise of his old chaplain. His opinion of Father Tissot finds expression in a letter printed at the end of Father Tissot’s diary.

But it is not only the praises and blessings of those who were in his charge and who felt the benefits of his spiritual care that bear witness to Father Tissot's virtues. Other tributes are not wanting. General Martin T. McMahon records the fact that in one bloody engagement, "when, during the heaviest fire, Father Tissot's old slouched hat was seen bending over the dying and the dead, the wearer flitting from one to the other seemingly unconscious of all danger, many an officer on that field pointed him out with words of high praise for the Catholic chaplain. General Hancock, who commanded the division after the death of General Richardson, turned to my brother, who was on his staff at that time, and asked: 'Who is that priest?' It was with an honest pride that the former student of St. John's answered: 'That is Father Tissot, chaplain of the 37th New York.'"

At the end of his two years' service in the field Father Tissot returned to Fordham and to his old office of procurator, resuming his former duties as if nothing of moment had happened in the meantime. In addition he had been appointed admonitor to the rector, the Rev. Edward Doucet. The following year, 1864, he was made minister, and when, in November of that year, Father Doucet was summoned to France Father Tissot became acting president of the college. But the unsought honors sat heavily upon him. Such prominence distressed him, and tradition has it that he stormed the provincial with entreaties to be relieved of his charge. If this be true, his prayers were soon heard, for within a year his successor was appointed, and he retired in peace to his desk and his account-books. He remained at Fordham as minister or procurator for several years more, and his last years were spent at missionary work. He died at the College of St. Francis Xavier, July 19, 1875, and was buried at West Park, N. Y. 

A YEAR WITH THE ARMY OF THE POTOMAC.

DIARY OF THE REVEREND FATHER TISSOT, S.J.,
MILITARY CHAPLAIN.*

THE 37th Regiment, New York State Volunteers, known under the name of "Irish Rifles," was organized at the end of May and beginning of June, 1861. At first they were stationed somewhere in Central Park, but later moved down to the Battery, where they were mustered into the service by Captain Hayman of the regular army. The staff officers were: McCunn, Colonel; Burke, Lieut.-Colonel; Minton (?), Major; Hoyt, Quartermaster; McNulty and O'Meagher, Surgeons.

The regiment being composed mostly of Catholics, the colonel applied to the Archbishop for a chaplain. The Archbishop applied to Father Tellier, who offered me the appointment, and I accepted.

The first man whom I met was Surgeon McNulty, who, as soon as he learned who I was, made up his mind, as he told me afterwards, to give me a wide berth. But he soon changed his mind, and we became great friends.

Of the ten companies, two (H and I) were composed mostly of Protestants. The eight other companies numbered, in the winter of 1861-62, about 622, including the privates and non-commissioned officers. Of these 41 were Protestants and 581 Catholics. Of this number 227 were married, 15 were widowers, and 380 were single. Their places of birth were as follows: New York City, 35; England, 14; Scotland, 6; Wales, 1; Troy, 2; Michigan, 2; Philadelphia, 2; Rochester, 1; Williamsburg, 1; New Jersey, 3; Massachusetts, 1; Nova Scotia, 1; Sandy Hook,

* The above diary is the record of a year spent in the Army of the Potomac with the 37th Regiment, New York State Volunteers, by the Reverend Peter Tissot, S.J., Military Chaplain.

1; Germany, 5; Alsace, 1; on the Ocean, 1. The remainder were from Ireland.

The men were of various occupations, including bakers, butchers, bricklayers, blacksmiths, boiler-makers, carpenters, cooks, clerks, coopers, chemists, druggists, engineers, farmers, gardeners, etc., etc.

June 23d, 1861.—We had Mass in the morning, the day being Sunday. At 3.30 P.M. we made our way through a close-packed throng to the North River and took our departure southward. We reached Philadelphia at about 11 P.M., and were received with great demonstrations of good-will by the people, who offered us refreshments, etc.

June 24th.—Reached Washington at 12 M. We walked from the depot to the White House. Heat oppressive, and dust knee-deep. We spent some time about the entrance and gardens and were led away to fine lodgings. Here I parted with the regiment and went in search of the Jesuits' house, Gonzaga College. Not knowing the place, I inquired at a priest's house, the first I met. It happened to be Dr. White's. Learning that I was a Northern chaplain, he received me very coolly and presumed to read me a very stiff homily on the abomination of my position. My answer brought him down a peg: "I was sent by my superiors; I take no part in politics, and seek only to do good to souls."

June 25th.—Said Mass and went to look for my regiment. I found them along Penn. Ave., some in the street, some in houses, some sober, some drunk. Met Richard F. O'Beirne, 1st Lieut., 14th Reg. Army, a great friend of M. McMahon. In the afternoon I visited our church, slept at the college, where I was treated very kindly by our Fathers, although most of them strongly sympathized with the South, as was natural.

June 26th.—Went to my regiment, which was encamped at about one and one-half miles in the rear of the Capitol, near the poor house. Our camp was called Camp Mary, in honor of Mrs. Lincoln. Found my luggage all right, and was given a tent. Felt very low spirited. Came back to sleep at the college.

June 28th.—Mass in camp at 7 A.M. Went to see battery at Benning Bridge, about one mile from my regiment—80 men, a

hard set, under Capt. Mott, son of Dr. Mott, formerly at Georgetown, brother to Mrs. Van Buren; Second Lieutenant, John V. Bryant. Had a long talk with G. W. Clarke, who has no position in the regiment, but corresponds with the newspapers. . . . Agreed to say Mass three times a week in my camp. Met H. M. Grivin (?), for six years in St. Francis Xavier's College, now in the 69th Regiment.

June 29th.—Saw again Mott's men. Nothing could be done with them—one of the hardest crews I ever met. Saw Capt. Driscoll of the 12th New York, friend of Father Edward Lynch; saw also Lieut. Ramson of Sherman's Battery. Got leave to see and talk to his men.

June 30th.—Baptized Thomas Oliver and heard confession of Capt. Mott.

As chaplain I was subject to camp regulations as well as any other officer; I could not leave camp or be away at night without leave. Against this I rebelled from the beginning and proclaimed myself free from such restraint. Once, and once only, an attempt was made by an officer of the day to prevent me from leaving camp but I went in spite of him and dared him to arrest me. No one ever after interfered with me—I mean anyone belonging to my regiment.

July 1861—1st.—Went to Georgetown. Rather unwell.

2d.—Baptized Capt. Mott in St. Aloysius' Church; gave him his First Communion and took breakfast with him at our Fathers'. Saw Capt. Duffy of the 2d New Jersey and Capt. Whelan of the 3d New Jersey and in the evening Sergeant Carroll of Sherman's Battery. Sherman's men were lodged in a house near the Capitol.

3d.—Visited the regiment known as Garibaldi's Guard, a hard set of men of many nationalities. In the evening talked to Sherman's men and heard the confessions of fifteen of them.

6th.—Baptized Capt. Johnson and private Pelzer of my camp.

13th.—Preached at night on the Last Judgment, the whole regiment being present. My pulpit was a barrel. Heard confessions from 8 to 11 P.M.

14th.—Sunday. Gave Communion to 55. Attended High

Mass at St. Aloysius' Church. Went to see the Rhode Islanders; was introduced to Gov. Sprague by Fr. Quinn, the Chaplain.

15th.—Visited Congress.

16th.—Dined at Georgetown.

17th.—Under marching orders, *i.e.*, we may break camp any day.

19th.—We received the visit of Gov. Morgan. I was introduced to him.

20th.—We were to start at 6 P.M. for Harper's Ferry. Changed to 9 A.M. to-morrow. Great excitement.

21st.—Said Mass at 6. Broke camp at 9.30. Riding in an ambulance. Our destination changed. We take boats at Washington for Alexandria at 1 A.M. At Alexandria we could hear distinctly the booming of the cannon—it was *Bull Run* day.

Father Kroes, whom I visited, did all he could to keep me with him and prevent me from going with my men. This I could not do.

We left Alexandria at 4.30 P.M. The weather was warm but beautiful. The men went in a cattle train; I rode in an ambulance along a road parallel with the railroad track. There were several in the ambulance with me. One Baillet, a Lieutenant, of French origin, was emphatically denying the existence of hell. "If I die," he said, "pray for my wife, not for me. If I have done wrong I am not afraid to trust myself to the justice of my Maker."

Some distance this side of Fairfax Court House, we met with the first runners from the battlefield. They were in an awful plight and told the wildest tale about the defeat of the North. One big Dutchman, it is said, ran all the way from Bull Run to the Potomac. "Mine Gott, the devil behind and the big river in front!"

We reached the Court House at 8 P.M. and a little after we joined the regiment which had halted at the station. We went from the station into the nearest woods. We were about 2½ miles from the enemy's nearest pickets. People were under great apprehension and talked only in whispers. Some of the men imagined that they sniffed the smell of decaying flesh—wonder-

ful power of imagination—since we were some four or five miles from the battlefield! No one thought of eating, much less of sleeping.

July 22d, 1861.—At 12.30 A.M. a telegram ordered us to retreat. The men walked back on the track. I with six or eight others rode in an ambulance or on horseback. We kept away from the main road for fear it should already be occupied by the enemy; but none of us was posted as to any other road. For a long time we rode at random, not knowing where we were going. In fact, for some time we were going straight towards the enemy. On several occasions our course was interrupted by felled trees. At dawn, 5 A.M., we halted before a house and inquired where we were. We were twelve miles from Alexandria. We thought ourselves safe from any pursuit, took breakfast and continued our journey towards Alexandria.

We found our regiment, together with two or three others, in Fort Ellsworth, about a mile outside of Alexandria. Rain had fallen the greater part of the morning. The men were huddled together in the mud without food or shelter. I remained there for a little while and then went to Alexandria. I found Fathers Clark and Welch, who had come from Georgetown to attend to the wounded.

July 23d.—I found my regiment in the suburbs of Alexandria, in a slave pen. We had "Pay Day" and of course drinking. Such a picture of hell I had never seen. I refused to take charge of the men's money—though I did so afterwards as it could hardly be avoided. Some one had to take the money packages to the express office; no one cared to do so, and the men would hardly trust another besides the Chaplain.

26th.—Went to the 23d Regiment, New York, encamped a little way outside of the town. Prepared 39 for Communion, 10 of these for their First Communion. Heard confessions in one of the tents, sitting upon a knapsack. Dined with several of the officers, among others with Capt. Fish of Maryland. Returned home with Capt. Lyon of the 17th Regiment, son-in-law of Mrs. Harrison of Morrisania.

27th.—My regiment moved some two miles away from

Alexandria, to a place called Belleview, the residence of Powell, U. S. Navy. The whole family had moved away, leaving the home and property to the care of an Irish family.—Went to a sick call to the 3d New Jersey, some two or three miles off. The man died in the best dispositions.

28th.—*Sunday*. Said a first Mass for my regiment and a second one for the Mozart Regiment. Remained with them the whole day; preached at Mass and in the evening; heard confessions the whole afternoon; prepared 75 for Communion, 12 of these for their First Communion. There were among the officers, Capt. William O'Sullivan of Lawrence, Mass., for two years a student at Worcester, and Col. O'Reilly, of the Assumption Church, Brooklyn. Both received Communion.

29th.—Mass at 6 A.M. in the Mozart's camp.

30th.—Went to Washington to be mustered into the service and take the oath of allegiance. The Government paid me from that day. The pay was that of a Captain of Cavalry, about \$1400 a year. I spent very little and kept no servant. I paid a trifle to one of the men to take care of my horse when I had one.

Many of the men would give me fifty cents or a dollar when intrusting me with their money for the express, saying: "This is for the Church." When any asked: "How much do you charge?" I invariably answered: "Nothing." Occasionally I received something from other regiments which I attended, but rarely, and very little.

August 2d, 1861.—Called on Col. Murphy near the Episcopal Seminary. A soldier was hanged in the afternoon near Fort Ellsworth. In his drunkenness he had abused or killed a woman in Alexandria. Several regiments had been called in to witness the hanging, which was intended to strike terror into the men. The man had been attended by Father Kroes; however, I said a few words to him. I would have addressed the crowds, but I had come, not expecting anything of the kind, too shabbily dressed to face such a large audience. Col. Murphy had been one of the judges who condemned the man and he felt a little uneasy. He had made his men pray for the condemned

man, and had brought holy water to give to him when about to die.

Saw Chase, Chaplain to the 4th Maine, and Carven of Brooklyn (High Church), Chaplain to the 17th N. Y.

About this time I began to have morning and evening prayers with my men and to make use of a small bell to call them. This bell I carried in my pocket everywhere, even on the battlefield. When I wanted to have prayers I gave my bell to the first man I met and he would ring it through the whole camp. I was thus independent of the officers when I wished to assemble the men.

3d.—Went to Fort Ellsworth, about a mile from my camp, to hear the confessions of the 17th N. Y. Heard from 9 A.M. to 4 P.M.; prepared fifty-two for Communion. The thermometer stood at 98°. Saw Lt. Kelly of Fordham.

4th.—Brought Communion to those I had prepared in Fort Ellsworth. Thermometer at 92° at 8.30 A.M. In the afternoon went to Alexandria.

5th.—Went to the second Artillery, Capt. Arnold. Was called upon in the afternoon by Col. Kerrigan of the 25th N. Y. Regiment. He was at the same time a member of Congress, and had been formerly with Walker at Nicaragua. One of his men had committed suicide and he wished me to bury him. This I could not do but promised to talk to his men. The whole regiment was assembled in a field and formed into a square. In the centre was a box from which I addressed the men.

7th.—Went to Kerrigan's regiment and prepared fifty-four for Communion. More were anxious to come. Heard them in the basement of the house which was the Colonel's headquarters. The Chaplain of the regiment was a kind of comedian. He received me very kindly and gave me my dinner. Most of the men and some of the officers were Catholics. Kerrigan was anxious to keep me in his regiment. Young Tierney belonged to this regiment, also Captains Johnson and Maxwell. Visit from F. Gillen of Notre Dame du Lac.

8th.—Gave Communion to the fifty-four of Kerrigan's regi-

ment. They were brought to my camp by two officers, the distance being short. They heard Mass around my tent.

I had now been over six weeks from home and was anxious to see our people. I mentioned the subject to Col. McCunn: "All right," he said, "you may go to New York when you like." It was easy then to obtain a furlough but it was very different afterwards.

23d.—Left New York at 6 P.M. to return to my regiment. Was at Philadelphia at 11 P.M.

24th.—Reached Baltimore at 5 A.M., Washington at 7.15 A.M. Said Mass and took the boat for Alexandria; in the afternoon went to Camp Belleview. My regiment was gone. They had removed some days previously to Camp Albany, some two miles from the Virginia end of Long Bridge. I stopped over night at Alexandria.

25th.—Early in the morning (Sunday) I drove to Camp Albany. Said Mass for my men amidst great rejoicing.

26th.—Visited the 2d and 3d Michigan Regiments, and had a long talk with Dr. Cummings, Chaplain of the 3d Michigan.

27th.—Went to Washington; called on Burnside. He was brigading the regiments. I wanted him to put my regiment in the same brigade with other Catholic regiments, but either it was too late or it could not be done conveniently. We were brigaded with three Michigan regiments, the 2d, 3d, and 5th. Our brigadier-general was Richardson, of the regular army, a rough but good natured man, very fond of the 37th Regiment, which he preferred to the other regiments of his brigade.

28th.—Went to Washington on foot. Heavy rain all day.

30th.—Dined at Georgetown. Came back on foot.

Sept. 1st, 1861. *Sunday*.—Said an early Mass in my camp, and a second one at Kerrigan's, where I preached. In the afternoon visited the 39th Regiment, Garibaldi Guard, also the 27th Regiment, in which there was an Irish Company under Capt. Kelly.

4th.—Called on Father Scully, a secular priest from Boston, Chaplain to the 9th Mass., a large regiment, mostly Catholics. Visited the 14th N. Y., Col. McQuade; Adj. John McQuade,

a Fordham graduate. In the afternoon a movement was expected but did not take place. Heard confessions until 11:15 P.M.

13th.—Whilst I was waiting for some one at the corner of Willard's Hotel, a country gentleman, Mr. Slatter from Carroll Island, Md., approached me and saluted me. "What makes you take me for a priest?" I asked, "my dress is not clerical." "But your countenance is," he replied.

19th.—Visited the 22d Regiment, New York.

21st.—Visited several camps around Washington with Father Wiget, S. J.

22d.—Said Mass in front of the Colonel's tent. In the afternoon heard the confessions of the 5th Michigan, mostly of the company of Captain Sherlock.

26th.—Pay Day. Paymaster was Major Whitney, who had known some of our Fathers among the Indians and thought the world of them.

27th.—Went to Fort Washington, eight miles below Alexandria. Maj. Haskin commanding, Rev. Harris, Chaplain; Storrows, Surgeon. Was treated very kindly; took my meals with the commanding officer. The Chaplain insisted that I should occupy his room for the night. I had a soft bed and enjoyed a sound sleep.

My regiment, without as yet breaking camp, occupied Munson's hill. It was at about this time that we got a new Colonel, Capt. S. B. Hayman, who had mustered the regiment. McCunn was a good-hearted man and an excellent politician, but knew nothing about military matters; he could not drill the regiment. The Lt. Colonel, Burke, did everything as well as he could. He himself was not a military man. McCunn was frequently away from the regiment, which was to some extent going to ruin.

When McClellan came to power, after *Bull Run*, he determined to strengthen discipline. Many of the officers were constantly loafing in Washington, loitering about the hotels. McClellan instructed the Washington Provost Marshal to arrest any officer who would not have leave to be away from

his regiment. One day McCunn, standing in front of Willard's Hotel, was asked his pass by the Provost Marshal. As an answer, he sent the Provost Marshal to a hot place. This was not considered a sufficient answer and McCunn was arrested, tried, and reprimanded. The reprimand was to be read to all the regiments at parade time.

McCunn did not think he should brook this tamely. What could he do? Resign? But he did not want to leave the army. He saw Cameron, the Minister of War. They agreed that he would tender his resignation but that it would not be accepted. Unfortunately the resignation reached McClellan first instead of Cameron, as was intended. McClellan at once accepted the resignation and poor McCunn was ousted against his will. He remained for some time in Washington, often crossing over into Virginia to see his regiment. His presence was more or less a cause of disorder. He would make speeches and breed mischief. This came to the knowledge of McClellan, by whose order a file of soldiers arrested McCunn at midnight, took him to the depot, saw him leave for New York, and warned him not to be seen again in Washington or he would soon find himself in the lock-up. His horse and luggage were sent after him. Such was the end of McCunn's military career.

As soon as Hayman made his appearance amongst us, the regiment began to look different. There were a few worthless officers of whom he got rid in a very nice way. At his suggestion a board of examiners was established with power to send for any officers they wished and dismiss them, or recommend that they should be dismissed, if found incompetent. He thus got rid of all the officers he did not want. Four were dismissed and better men appointed in their places.

Oct., 1861. 4th.—Bought a horse. Paid \$135 for it. Blanket, \$2; saddle, \$30.

5th.—Went to Munson's Hill late in the afternoon. Heard confessions in the ditch; slept in an ambulance.

6th. Sunday.—Said Mass and preached on the very top of the hill.

8th.—Visited the 19th Regiment, Indiana,—Col. Meredith. Heard confessions.

11th.—Left Camp Albany for good and encamped by the side of Munson's Hill.

12th.—Left our new camp at Munson's Hill and moved to Camp Lyons, near Fort Lyons, on the brow of the hill rising above Hunting Creek, about two miles from Alexandria.

17th.—Visited 63d Reg., Pa.,—Major Wallace, Capt. Reid, Capt. Ryan, brother of Rev. Father Ryan, Lazarist, pastor at Niagara Falls. Visited also 32d Reg., Pa.,—Col. Lugeans, a hot Garibaldian. "I am going to hell," he said to me; "all gentlemen go to hell. Nobody goes to heaven but priests and old women, if we can trust your pictures. I know but one text of the Scriptures, 'Cain murdered Abel'; go do likewise." He seemed to have some military education, but was odd and was much disliked by his regiment, who got rid of him shortly after. A few of the officers were Catholics, among others Lt. Doyle, a most excellent Christian.

18th.—Heard confessions in the 63d Pa. Was introduced to the Colonel of the regiment, Col. Hayes.

19th.—Heard confessions in 32d Pa. Prepared 57 for Communion. One man who made his First Communion was 45 years old.

20th.—Said an early Mass in my camp and a second one in Col. Lugeans' camp. The Colonel brought all his men. The 63d Pa. Regiment, being encamped near, also came. I officiated under a tree. When about to begin I told them that Mass being Catholic worship, those who were not Catholics might withdraw, but none did so. At 2 P.M. Col. Lugeans gave a grand dinner to the officers of his regiment and to the staff officers of the 61st and 63d Pa. Many speeches were made.

Visited 61st Regiment, Pa., Col. Ripey's. Several of the officers were Catholics, among others Capt. Gerard from Philadelphia.

23d.—Went to Georgetown; was introduced in the evening recreation to Capt. Whipple of the Regular Army, a convert and a most excellent man. I met him frequently afterwards. He

was made General and was shot at Chancellorsville. He survived long enough to be brought to Washington. His last words to his wife were: "I have but one ungratified desire: that you and my children become Catholics." He had two bright boys and, I believe, one daughter, who was being educated at the Visitation Convent, Georgetown.

27th. Sunday.—In the afternoon, rode with Surgeon O'Meagher, Col. Hayman, and some others to Mount Vernon, Washington's place. It is a beautiful place, full of mementoes of the great man.

28th.—Baptized the Drum Major.

Nov., 1861. 2d.—Awful storm. Rain and wind the whole night and following day. Expected every moment to have my tent blown away from above my head.

4th.—Visited Wand's farm, about four or five miles from my camp. Wand was a Catholic and had a son in the Southern Army. He himself lived in Baltimore.

9th.—Heard confessions in the 38th Reg., N. Y.,—Col. Ward.

11th.—Dined at Washington with Fathers McElroy and Surin. From this time or a little before, no one was allowed to cross the Potomac unless provided with a pass. This, however, could easily be obtained, as the Colonel had the power to give it.

12th.—Sudden death of poor Joe. This was a lad of 16 or 17, a great favorite with the regiment. He had been a newsboy. I had talked with him several times and was about to instruct him for his First Communion. On this day all the men went out with loaded muskets, about five or six miles from camp. It was feared that they might have a brush with the enemy. On coming back they put their muskets in a wagon which they had brought with them. They returned to camp at about dark. Joe was helping to take the muskets out of the wagon, when one went off and wounded him fatally. One sharp cry and all was over! Although near him, all I could do was to give him conditional absolution. I felt great grief for poor Joe. He was a good-natured, clever, cheerful lad, whom everybody liked.

13th.—Heard confessions of 22 sailors in Fort Ellsworth, Capt. Wainwright.

20th.—Grand review of the whole army at Bailey's Cross Roads, not far from Munson's Hill. The whole of Washington was out to see the sight. My regiment, of course, had to go, but I felt no curiosity to accompany them. I went to Washington, where I learned that Father Ouellet had come that very day with the 69th Regiment and was encamped some two or three miles west of Washington. I found him very tired and very chilly. He did not relish much the idea of spending the night in a cold tent, so I took him to Georgetown, where we slept over night.

24th. *Sunday*.—Had a long talk with Lt.-Col. Stevens of the 3d Mich., formerly from Watertown. He was well acquainted with Mrs. Eugene Kelly, niece of Archbishop Hughes.

27th.—Obtained a furlough, not without considerable difficulty.

Dec., 1861. 21st.—I made my retreat at Fordham and on Saturday evening, Dec. 21st, took the cars for Washington.

22d.—Reached the Capital at 6 A.M. Attended High Mass at St. Aloysius'. In the afternoon had a long talk with Mr. Soteldo, the father of one of our students—a learned man.

24th.—Walked to the camp of the 69th Regiment, which was nearer than mine. During my absence my regiment had moved to Camp Michigan, some two miles further from Alexandria than Camp Lyons. I borrowed a horse from Father Dillon, chaplain of the 63d Reg., N. Y., of the same brigade as the 69th. Upon reaching my camp I found that my tent was not up. Everything was so cheerless! I rode back to spend the night in Alexandria. Said the first Mass at 4 A.M. and preached. I was about to start for my regiment to say a late Mass for my men, when one of them just coming from the camp, brought me word that all the men had gone on picket duty. I therefore remained in Alexandria and said the last Mass at 10.30.

During the whole time of the war a few good Catholic men and women said aloud in the church before Mass the Office of the Immaculate Conception. They did not pray in vain, for they saved their church. While every other church in Alexandria was taken possession of by the Government for hospital purposes,

the little Catholic church was not molested. Several attempts were made to use it, but were always defeated.

Jan., 1862. 26th.—Kept no regular diary up to this day. Was in my camp nearly all the time. Once every week, however, I paid a visit to my friend Father Kroes, in order to go to confession. I had no nearer neighbor. The distance was well on 5 miles and the roads generally detestable. There was no Catholic regiment in my immediate vicinity, but I had plenty to do in my own regiment. First, I built a church. The great difficulty for a Catholic chaplain is to find a proper place to say Mass. The government makes no provision for this, gives him a tent only for his personal use. He may say Mass in this, but only about a dozen can be inside. He may sometimes get a large hospital tent, some 25 feet long by 12 or 15 feet wide, but if he gets one it is only through favor. He may say Mass in the open air, but if the wind blows this is hardly possible. I often used one of the government wagons, the altar being inside of the wagon, at the rear end, and I standing outside on a box or platform.

As we were likely to stay some time in Camp Michigan, I tried to have everything arranged as well as possible. I obtained a new tent for my use, had a bed made in it, and procured a mattress, also a small stove and a table for writing. In front of my tent I put up my old tent, which was tolerably good yet. I divided it into two parts: a narrow passage to get into my tent, and the rest of the space, which was about three-fourths of the tent, was turned into a private chapel where I kept the Blessed Sacrament in a wooden tabernacle made by one of my men. There were benches to accommodate about ten or twelve persons. A candle was kept constantly burning before our Lord, day and night. The men supplied me with candles. One candle would last six hours. I made it a point not to leave the Blessed Sacrament without a light even during the night. I generally woke up at about the time when it was necessary to light a fresh candle. It was a great consolation thus to have our Lord near me at all times, day and night. On some occasions later on, when we were campaigning, I carried the Blessed Sacrament about me for

several days. But instead of being a consolation it was a martyrdom. I felt that I was not treating our Lord properly. I was necessarily engaged the greater part of the time with things which had no reference to Him.

In front of the tent where I kept the Blessed Sacrament I put up my church. It was 36 by 30 feet, and was enclosed by a palisade some ten or twelve feet high. The roof was covered over with the canvas of old tents, but the part above the altar was covered with boards, thus securing it from the rain. The altar platform was about three feet from the ground. The Quartermaster at Alexandria had given me as a favor a load of planks.

It was during January that I established the Altar Society. The rules were as follows:

1. Spend every week one hour in adoration before the Blessed Sacrament.
2. Go to Confession and, if allowed, to Communion once every month at least.
3. Hear Mass and attend evening prayer daily, unless prevented by duty.
4. Refrain from drunkenness, profane language, and improper conversation.

After one week the Society numbered 223; it hardly increased after. I tried to have some singing at Mass on Sundays, for I had some good singers. They sang once or twice and then gave in up.

Feb. 1st, 1862.—Was called upon by Gen. Meagher, Major Worrington, and O'Mahony of subsequent Fenian celebrity.

2d. Sunday.—Gen. Richardson and his wife attended Mass and behaved very respectfully. She is rather a young person from Detroit. She has been spending some time with her husband, living with him in a log house, not far from our regiment.

I preached on the Bible. The substance of my remarks was as follows: *Biblion — The Book.* Many peculiarities — oldest book—by many writers—covering a long period—in many languages—all true, the word of God.

An important question. Was it the means by which each individual was to know what he was to *believe* and to *do* to save his soul? It was not. 1. Not the plan of *Christ*, or He Himself would have written the book; but did not. Instead: *Docete*—teach! 2. Nor of the *Apostles*. They preached. Few wrote, and, as it were, through accident. 3. Not an *adequate* means. *Useless* to those who cannot read, have no time to read, or are not scholars. *Insufficient* even to scholars, for 1. How can they know it is the word of God? 2. How can they make out the meaning with certainty?

One of my officers remarked afterwards: "I guess the General never heard such sound doctrine about the Bible."

9th. *Sunday*.—Sermon on the Rule of Faith.

14th.—Was invited with two officers of my regiment, the Surgeon and the Colonel, and two or three officers from the other regiments of the brigade, to dine with Gen. Richardson and wife. We had quite a pleasant time.

16th. *Sunday*.—Preached on the marks of the true religion. There is a true church or religion, *only one*, for truth is one. There can be but *one true* account of a fact, though there may be different accounts of it. It is *obligatory* to belong to this one true church.

Marks of the true church: 1. Descended from the Apostles without interruption; any church starting later is not the true church. Answer to the objection that the church had fallen into error and been reformed by Protestants. 2. Unchangeable. *Eadem semper et ubique*. 3. Unity of faith and principle of unity. 4. Universal.—Nothing local or national. 5. Uncompromising. 6. Deeming itself alone right. 7. Opposed by all, opposing all.

The Col. was present. He was not pleased and hardly ever came to Mass afterwards. Col. S. B. Hayman is an Episcopalian, a fair, honorable man, a great chess player, though he never plays on Sundays. He was at West Point with Grant. He is a widower (1862); has two sons; has been about 20 years in the regular army, in which he has the rank of Captain. He was invariably very kind to me. He was to be made General

after the battle of Chancellorsville in May, 1863. Lincoln had given him a formal promise to that effect. On the strength of this, I made him a present of a general's shoulder straps. His promotion was to come from Washington at the same time with that of Gen. B., who was to be made Major General. Gen. B. went to Washington and told Lincoln and others: "Hayman is a 'copper head'; do not promote him." He was not promoted. In reality he was a war Democrat but not a 'copper head,' as those who favored the South were then called. He subsequently went back to the regular army. In course of time he became Lieut. Colonel and was put on the reserved list, with that rank. In Jan., 1875, he came to New York. One of his first visits was to me. I was ever so anxious to make him a Catholic, but I am afraid he will never become one.

March 1st, 1862.—We are under marching orders. The idea of a campaign soon to open makes a great impression on the men.

6th.—During the past six days I gave Communion to 364 of my men.

9th. Sunday.—Men absent on pickets. Mass at 10.30 for the few that were in the camp and some strangers. In the evening I had a long talk in my tent with Dr. Adams. He is connected with the 5th Mich., but without any regular position, a kind of nurse or assistant surgeon. He is from North Carolina and, if I mistake not, the son of a minister. He is a graduate of Princeton.

After some random conversation, he said: "A gentleman should, as an accomplishment, know the tenets of the Catholic Church. What course of reading would you advise?"

"I could tell you in a short time more than most books," I answered. Then I began to unfold to him the Catholic doctrine. He listened most attentively, his head down and his chin resting on his cane, putting in a question from time to time. Thus, he asked: "Why is not confession to Christ as good as confession to man?"

"Because Christ has established it so."

"On what grounds is the Pope infallible?"

"On scriptural and traditional grounds."

"Which principally?"

"Both together."

"What would be required of a man like me to become a Catholic?"

"Accept the Catholic doctrine, go to confession, and receive conditional baptism."

He called again the following day. I do not think he had any serious intention of joining the Church. The next time I met him was in 1872 or 1873, on Ward's Island, where he had charge of the inebriate asylum.

14th.—We break up camp and leave Camp Michigan with regret. We have spent here some three months very quietly. The conduct of the men during that time has been very good. There was but very little whiskey drinking; it could not be gotten. True, most of the men cursed, but they meant no harm by it. "Curse like a trooper"—nothing more true. One thing, however, I can vouch for—the Catholics did not curse nearly as much as the Protestants. Some of the men received Communion weekly.

As regards persons living in the neighborhood—farmers, etc.,—they had little cause for complaint. Property and persons were respected. There was very little stealing, even of chickens. As to abuse of persons, I never heard of any. It was not so, however, in the whole Army of the Potomac, though the whole army was most remarkable for its morality and honesty. Around our camp any farmer could obtain on application one or two soldiers to act as sentries or guards on his premises. For this he had nothing to pay; all he was expected to do was to improve a little the food of the man or men who protected him, which was neither a difficult nor an expensive matter. A bit of fresh pork with potatoes and some good bread and butter was quite a feast to them.

After walking some two miles towards Alexandria the men were left to spend the rest of the day and the following night in the open air, on the cold wet ground, without any other pro-

tection than the shelter tents. A shelter tent is a piece of canvas about 6 feet square, put up with a couple of sticks, in such a way that one may be able to crawl under it. One can lie under it, but not sit comfortably as it is not high enough. It is the only thing the men have on the march and when campaigning to protect them against the rain.

As my presence was of no service to my men at this time I left them and went to Alexandria. In the evening I took tea with General and Mrs. Richardson. After tea I had a talk on religion with Mrs. Richardson. She was decided in her opposition to Catholicity.

Late in the evening the Bishop of Boston and Father Early of Georgetown arrived from Fairfax.

15th.—Breakfasted with the Bishop. He spoke about General Butler, who is reported to have said: "There is nothing that stands but the Catholic Church and the military profession." His daughter is being educated at the Georgetown Convent.

My poor men remained in the same place the whole day under a beating rain. I spent the day in Alexandria.

16th. *Sunday*.—Went early to see my men. Found them near Camp Lyons in a very poor plight. Could not say Mass for the want of a suitable place.

17th.—Mass for the 63d Pa. Regiment, who were yet in their winter camps. Saw Father Scully in Alexandria and Capt. Brownson. Saw General McClellan, but did not speak to him. Was introduced to Prince Joinville. The regiment was provided with accommodation on the steamboat *Vanderbilt*. I was given a good stateroom.

An heir was born to Gen. Richardson. The men of the 37th Reg. thought that perhaps as it was St. Patrick's day the youngster would be called Patrick, but he was not. Richardson ceased about this time to be our Brigade General, being promoted to the command of a division. He was fatally wounded at Antietam and died shortly after. He would most likely have died a Catholic, if he had been visited by a Catholic priest, but there was none near. As to Mrs. Richardson, I will

insert here parts of two letters which I received from her some years later.

“ WASHINGTON, D. C.,
“ Oct. 24th, 1865.

“ *Rev. Father Tissot:*

“ I do not know that I should presume to write this letter to you and interrupt your many duties, did I not know that I had pleasant news for you. I cannot bring myself to think that you have yet forgotten the old days in the Army of the Potomac, or the log house on the hill where you were always a welcome guest. Am I mistaken in thinking that those days and your companions and friends of that time still have a place in your memory? Will it give you pleasure to learn that the seed which you then scattered has at length sprung up and borne fruit in one heart at least, and that last Sunday I was baptized in St. Aloysius' Church by Father Hitzelberger, S.J., and that I hope soon through God's mercy to make my first Communion?

“ During the last four long, and sometimes dreary years, wherever I have been, or whatever I have done, thoughts of the little church in the woods and her active, earnest, hard-working priest would continually rise in my mind, and something told me: That is the true Church; in no other will you ever find comfort and peace and rest for your soul. I obeyed the voice (can I doubt it was the voice of God?), and the last three days have been the happiest of my entire life. Now I can say I *know* what I believe; I have something sure to rest upon—a rock which can never be shaken. Now I can feel that the sins of my past life are blotted out and that I can begin again with a clean heart and conscience to serve our dear Lord. Oh! how can I ever be thankful enough for this great mercy.

“ If my dear husband could have taken the same step before his death, it would have added a hundredfold to my present happiness. But you know that he loved to attend your services, that he would go to Mass in preference to any other services held in other regiments, and that there was no intolerance or prejudice in his mind. And I have no doubt myself that had he not been so much occupied with his military duties, and had

the opportunity occurred, he would have become a Catholic. How much I would give now if he had only done so!

“My dear little boy is now three and a half years old, and a bright, noble little fellow. I wish very much you could see him. He has been baptized in the Episcopal Church, but I shall have him conditionally baptized here in a short time.”

March, 1862.—In my answer to Mrs. Richardson’s letter I expressed my joy and astonishment at her conversion, because on the only occasion I spoke with her on religion, in fact the only time I talked with her alone, she seemed so much opposed to Catholicity. To this she replied, Oct. 30th, 1865.—“You speak of my being strongly on the defensive when you spoke of religion. Ah! my dear Father, all the time I was more than half persuaded to be a Catholic, but the natural perversity of my heart and the temptations of the devil prompted me to speak as I did.”

18th.—At 1 p.m. we left Alexandria for Fortress Monroe. We were about ten thousand and occupied ten steamboats. On the boat I made the acquaintance of Dr. Bliss, from Grand Rapids, Mich. He was surgeon in one of the Michigan Regiments.

19th.—I said Mass in my stateroom on my washstand. It would hardly do to be without Mass on St. Joseph’s day. During my two years’ stay in the army I was but very seldom deprived of this happiness. Even when on the march, if the regimental wagons reached the regiment in the evening, I would at once pitch my little tent, drive into the ground three stakes and nail a board on them. That was the altar. The stakes and board were carried in the wagons. It is rarely that Mass can safely be said in the open air. The valise containing my chapel articles was very small. My cassock was without sleeves. The vestments, white and red, were of silk and hardly occupied any room. They were a present from Manhattanville Convent. One bottle of wine lasted me a full month.

20th.—Landed at Fortress Monroe at about 12 m. The *Monitor* was playing about at a little distance, quite proud of

its late exploit. We were led to Camp Hamilton, some two miles from the Fortress. There was accommodation for neither man nor beast, so I came back to the Fortress and put up my horse in the government stable. Then I looked about for some shelter for myself. There were some Irish masons employed by the government, who lived outside of the Fortress walls, and I put up with them. Of course they did the best they could for me—gave me the softest mattress and cleanest sheets—which was not much.

21st.—Said Mass in the chapel near the Fortress. In time of peace, Mass was said there on Sundays by one of the Norfolk priests. Went to the camp to see my men; came back at night to my friends the masons.

22d.—Visited the 1st Delaware; saw Major Smith. I got from him, as a gift, a small tent which was of great service to me. There was indeed a Sibley tent for the use of the staff, but I could not well say Mass in it as it was always occupied by some one or other of the staff.

March 23d, 1862.—Said Mass in a large hall erected by the 16th Mass. My regiment, which was encamped at about one-half a mile off, was marched to Mass by the officers. Most of the 16th Mass. were also present. I preached a sermon on the end of man. Saw Major Lamson after Mass. Major Lamson is a convert from Western, Mass., a great friend of Father Bapst. He received his education in France, where he became a Catholic. He is greatly opposed to the use of pagan authors in the education of youth.

24th.—Moved to a new camp beyond Hempsted, further from Fortress Monroe.

28th.—Heard confessions in the 9th Mass., Father Scully's regiment. Prepared 34 for Communion. I did this at Father Scully's invitation, who was with the regiment at the time.

29th.—Said Mass for the 9th Mass. and preached. Went to the 55th N. Y. Regiment, composed mostly of Frenchmen. Found two old Fordham boys, Capt. Edward Binsse and Private Kenny.

April 1st, 1862.—Rode to the Fortress with Father Scully.

We put up our horses in a stable and walked about for a long time. We attracted attention and were taken for Southern spies, but nothing was said to us. On our return, as we were crossing a bridge about one-half a mile from the Fortress, the sentinel looked very sharply at us, but said nothing and let us pass. We had not gone far when we were overtaken by a horseman, who arrested us. We must go back to the Fortress and take the oath of allegiance. Father Scully was very wroth. "An oath was a sacred thing; he would not take it." I reasoned with him: "It was no harm to take the oath once, it will be no harm to take it a second time. Besides, we have no choice; we have no one here to identify us. Either take the oath or spend the night in the lock-up." He yielded. As we were riding back to the Fortress, the horseman said to the sentry at the bridge: "Why didn't you stop them?" "I was told to stop two men on foot," he replied. As soon as we had taken the oath we were let to go to our regiment in peace.

2d.—Saw Father Martin, chaplain of the 67th Pa., also Major John Devereux of the same regiment. Devereux is a Fordham graduate ('48).

4th.—Broke up camp at 8.30 A.M. On the march until 9:30 P.M., and yet we made only six miles. Halted for the night beyond Big Bethel. This was the beginning of the famous Peninsula campaign. As a general thing during this campaign the marching was badly organized. There seemed to be no plan at all. Often we had to start very early and after walking for a little while we had to wait on the road to let other troops pass, or for some other reason. We were halted sometimes for hours under a pelting rain or scorching sun.

The first part of the day was beautiful. The men were carrying heavy loads on their backs, one or two blankets and an overcoat. They were not accustomed to this and found it fatiguing. After walking a mile or two, at a halt, they would look at their big bundle and say: "After all, I do not need two blankets," and would throw away one or some other article of clothing. This was some relief, but the load was heavy yet, and they would still diminish it at the next halt. The whole

road, for miles, was thus covered with clothing. When the night came, the poor fellows were very sorry thus to have parted with their clothing, for they had but scanty means to protect their bones against the cold.

When we halted at night there seemed to be but slender hope of a comfortable rest. There was, it is true, a house; but it was small and some people lived in it. I had made up my mind to spend the night sitting in some corner, when Dr. O'Meagher called me. He had discovered a small room near the garret, where, with the permission of the mistress of the house, we spent the night.

5th.—On the march again at 6 A.M. till 11 A.M., under heavy showers. I was well protected against the rain. McClellan passed us with his staff; he was cheered and cheered. In the afternoon the weather cleared up. We marched through very muddy roads until 5 or 6 P.M., when we halted in the neighborhood of Yorktown. One of the regiments had a band which began to give us some music, but this drew the fire of the enemy, for we were within shell range; so the musicians had to hush.

We had a considerable number of troops, but were poorly prepared to stand a sudden attack. One thousand determined men would probably have swept away the whole of us. The night was very cold. As our wagons had not yet arrived we had but poor means of keeping warm.

6th.—Although it was Sunday, we had no Mass, because our chapel was behind in the wagons; but I preached and said prayers. Heard confessions the whole afternoon and late at night, until 12.30, in a small tent, without fire and on the wet ground. I prepared 102 for Communion, mostly from the 63d Pa., 2d Maine, and 38th and 40th N. Y. The men had the fear of the Lord, for they did not know how soon they might have to fight. I was obliged to put off hearing the confessions of my own men.

7th.—Cold rain and even snow. Gave Communion to those whom I had prepared yesterday.

9th.—Dr. Gesner of the 38th N. Y. said to-day in the presence of three Protestant chaplains: "These chaplains are all hum-

bugs; they had no service last Sunday, except the Catholic chaplain, whom I saw preaching from a barrel. I am the brother of an Episcopalian minister, but if ever I want to get religion I'll apply to the Catholics."

10th.—Moved our camp a little way into the woods, where it was safer, though swampy. There was stagnant water within six feet of my tent. We remained there nearly one month. I enjoyed pretty good health, though several of the men got sick.

13th. *Sunday*.—A Captain of Artillery passing by my tent called out: "Chaplain, are you going to have service?" "Yes; are you a Catholic?" "No, but no matter; we have no time now to examine differences; we take the first we come across." It was Palm Sunday.

In the afternoon went to McClellan's headquarters, about a mile distant. Was introduced by Martin McMahon to Count de Paris and the Duke of Chartres, both very unassuming. They would have come to Mass, but had been called away at the time. They promised to come next Sunday. Wanted to know if I would have services during Holy Week. They asked me for a palm, but I had none to give them. I invited them to make their Easter duty.

Called on Col. Gantt of St. Louis, Judge-advocate of the whole army. He was at Georgetown some thirty years ago. "If you had been there some years," I said, "they would have made a Catholic of you." "Perhaps so," he replied; "I have no prejudice now. These Protestant ministers have behaved, before and during our troubles, in a way that shall not soon be forgotten. Those chaplains are worse than useless."

Towards evening I heard confessions in the 14th Regiment, Regular Army, Captain O'Connell commanding.

14th.—Brought Communion to the men of the 14th Reg. and heard some confessions in the 12th Regiment, R. L. Saw Captain Lay, a student at Worcester in 1845, who is acquainted with most of the Maryland Fathers.

16th.—Rode to see Father Ouellet, who returned my visit some days later. There was question about this time of uniting

my regiment to General Meagher's Brigade. Most of the officers of our regiment were in favor of it; the Colonel was not opposed to it. I spoke to him, asking him not to consent to this. I had two reasons. There were already two chaplains in the Irish Brigade, one too many. If the union had been effected there would have been three. Then I thought that my men would behave better by themselves. Many things that I had seen led me to this conclusion. The union was not effected.

19th.—Met for the first time Father O'Hagan, S.J., chaplain of Sickles' Brigade.

20th. *Easter Sunday*.—The heavy rains compelled me to say Mass in my tent. The Count de Paris and others were present outside. He came into my tent after Mass. I called on him a few days afterwards; found him writing at the door of his tent. He rose to receive me and kept standing. I remained but a few moments, not wishing to intrude, and did not speak about confession as I had intended.

27th.—Colonel Hardy of McClellan's staff and Captain McMahon came to hear Mass.

28th. *Pay day*.—Brought the men's money to the express office at Cheeseman's Landing. Had about 200 packages. During my two years' stay in the army I brought thousands of packages to the express. Only one was ever lost, and in this case the money was refunded by the express company.

May 3d, 1862.—We were shelled the whole night; the sight was beautiful. Only one shell fell near our camp.

4th.—Early on Sunday morning it was ascertained that the enemy had evacuated Yorktown and the shelling of the previous night was only a ruse. We struck our tents at 12 M. and were on the march at 2 P.M. We passed through Yorktown and halted in the woods at 8 P.M.

5th.—Reveille at 3 A.M. It was to be the last day of more than one of us. On the march at 8 A.M. under a heavy rain which lasted pretty much the whole day. We rested awhile at about 2 P.M. At 3 we were suddenly called upon to fight. Hooker's division had been engaged for many hours with the rebel rear-guard, which had turned on him, and he was very

nearly played out. We were hurried through a wood, the road being literally knee-deep with mud. I had agreed beforehand with my men that I would give them absolution as we neared the enemy.

Among those who passed me, one handed me his money, over one hundred dollars, to be sent to his mother. He was a poor fellow—an officer, who had been very pious in his younger days, but who had positively refused to go to confession. Time and again during winter, while we were in Camp Michigan, I had urged him to make his peace with God, but to no purpose. Finally one day I told him: “I have done my duty in regard to you. If anything happens to you—if you are killed and go to hell, you will have no one to blame but yourself.” “That is true,” he replied, “you have done your duty; I take the whole blame on myself.” The day of the battle he seemed very sad, and said to some one that he thought he would surely be killed. And so he was, at the very beginning of the battle. I remember distinctly giving absolution when he was but a few paces ahead of me, after he had handed me his money. If he was contrite then, he may have been pardoned in time.

I distinctly remember to this day (Feb. 9th, 1875) the awful impression made on me when we were told that we must “go it.” I felt as if my heart were sinking into my boots. Many of my poor men seemed to feel pretty much the same.

The fight was going on in the woods. There was a deafening rattle of musketry and the booming of a few guns, but we could see nothing. I halted with the surgeon in the rear of the battlefield. We were within reach of the enemy’s muskets, but as the place was a kind of hollow we were pretty safe. A few balls whistled among the trees, but no one there was hit. Very soon they brought us wounded men and I was kept pretty busy.

We often read of chaplains flying about on the battlefield from one wounded man to another through the thickest of the fight. I doubt whether it was ever done; at all events it should never be done. It is customary at the beginning of a battle for surgeons to choose a place—a house, if there be one, or a cluster of trees, where they hoist a red flag to show that it is a

hospital, where the wounded are gathered. It is an understood thing that the guns of both armies respect the red flag. That is the post of the chaplain. He should expose himself as little as possible. If he does expose himself he may be of service to a few—which is doubtful—but if in so doing he is killed, he will deprive numbers of others of his services after the battle. But even with the greatest precautions a chaplain may be very much exposed, owing to the shifting of the battlefield. A place which is very safe now may become the hottest in a very short time.

My experience has taught me that there is not much good to be done the day of a battle. Most of the wounded are left scattered on the field. Even when they are gathered in one place the first thing they want is a nurse or surgeon, some one to attend to their wounds. Then they are generally packed so close, especially if it be in a room, that it is out of the question to hear a confession, independently of the din, shouts, yells, "confusion worse confounded." It may be easier in an army wholly Catholic, where the chaplain wears a cassock and is recognized by all at once. There is a better chance of doing good after the battle, when the wounded are distributed in houses or tents. The place for a chaplain to do good is in the camp. If he does no good there, he had better stay at home.

The fight lasted until about 6 P.M. We went into the fight (8 companies) hardly 600 strong. Of these 30 were killed on the field; many were wounded, and of these some died of their wounds. The men had to spend the night in the woods, without fire, among trees dripping with wet, on soft, wet ground, without any other supper than a cracker and a piece of pork, many without anything at all, and most of them drenched to the skin.

After having done what I could for the wounded, I rode some distance to the rear, out of the woods, to find some place to spend the night. It was then dark. After riding about a good while I found a house, which I entered. It was small and full of wounded men, with a few soldier nurses to attend to them. I was very tired, but could find no place to lie down. It was cold; the wind was blowing through several of the windows

which were broken. Sleep was out of the question. The wounded were constantly asking for drink, moaning, lamenting, etc. There was a fire near the house where several were warming themselves. Some had been wounded and were uttering piteous sighs. I longed so much for daylight! I did what I could for these men.

6th.—At daybreak I rode back to my men. The day was beautiful. After a few hours we moved out of the woods and encamped near Williamsburg. The battle was known as the battle of Williamsburg. I was the only Catholic chaplain present. Only a small portion of the army was engaged, but those engaged suffered severely. We rested the remainder of the day; we needed rest sadly. I was lucky enough with a few of my officers to get possession of a shed where there was some straw, and had a long and sound sleep.

7th.—Spent the whole day in riding about from house to house, within two miles of the fight, to visit the wounded. Found it very unpleasant business. I would get into a room or barn where perhaps there were fifteen or twenty men. None knew me, except when there might be one from my regiment. The first thing was to ascertain whether there were any Catholics. That required some conversation. Often there were only one or two Catholics, and unless dangerously wounded they did not care much to make their confession while in close proximity with many Protestants. There is probably as much good to be done any day in Bellevue Hospital.

8th.—Visited the hospitals in Williamsburg, both Northern and Southern. There were but few Catholics among them.

9th.—On the march again. Halt late at night. Sleep, or try to sleep, on a board by a fence. Never could sleep on the bare ground.

10th.—On the march. Camp near brick house, in the neighborhood of Permourky Creek.

11th. *Sunday*.—Mass early in the morning.

14th.—On the march.

15th.—On the march. Rain the whole day. Reached Cumberland Landing in the afternoon. A few days' rest.

19th.—Leave Cumberland Landing at 7 A.M. Move two miles towards New Kent Court-house. In the evening we heard a locomotive whistle. Cheered it as we would a friend who had been long absent. All the woods around are alive with whip-poorwills that keep up the whole night their dismal song, which is enough to make the most cheerful man feel gloomy.

20th.—On the march at 5 A.M. Encamped near Baltimore Store.

23d.—Broke up camp suddenly in the afternoon.

25th. Sunday.—No chance of saying Mass. Crossed the Chickahominy over Bottom Bridge; encamped in the woods.

27th.—Sent our luggage to the rear, over the Chickahominy. No Mass. All seems so gloomy.

30th.—Change of camp to a short distance.

June 1st.—New change of camp. We were hardly ten miles from Richmond. At about 1 P.M. we were startled by a sudden and fearful rattling of musketry. It could hardly be a mile distant, in the direction of Richmond. The battle of Seven Pines or Fair Oaks had begun. Casey's and Couch's divisions had been surprised by the enemy while at their meal. The fight came nearer and nearer. Our regiment was detailed to occupy rifle-pits dug along a wood, at the lower end of a large opening, not far from our camp. While the men were there I rode along the line, outside of the pits, and gave the men absolution.

At 4 P.M. we were suddenly called away from there and led into the fight. I halted near a house with the surgeons. My regiment was soon out of sight in the woods. Five or six spent balls struck near us, but did no harm—also a few small cannon-balls. After a while a crowd of stragglers began to rush by like sheep. Some officers had hard work to rally them, threatening them with their swords. I remained alone with a man who held my horse. We were some six hundred yards from the opening into the woods. Suddenly heavy fire was heard at the entrance into the woods. I said to the man who held my horse: "Fall back with the horse. I'll wait here. I'll probably have work after a while." I remained alone. After a few minutes five

or six balls whistled by me, evidently intended for me. Luckily there was a deep ravine close by, through which I hurried away. I was soon with the man who had charge of my horse. We were standing near a house, and as it was somewhat of a hollow we thought ourselves safe.

After a few moments four or five balls hissed by. One struck my horse. He fell, got up, walked as far as the other side of the house, fell again to rise no more. I took off the saddle and walked with it in the direction of the rifle-pits.*

It was nearly dark when I reached the rifle-pits. My regiment was there before me. They had come back by another road. The Government afterwards paid me for the loss of my horse.

The result of the fighting, as regards my regiment, was twelve killed and several wounded.

2d.—Attended the wounded men on the cars from 2.30 P.M. to 1.30 A.M. Slept on the floor at Heintzelman's headquarters.

3d.—Went back to camp. Baptized Tilliterson in a ditch.

5th.—Went to the White House, some fourteen miles, I think, to procure express envelopes. Cars off the track several times. They were only freight cars. People travelled inside, if there was room, or on top.

6th. Pay day.—We made a collection for those whom the battles of Williamsburg and Seven Pines had made orphans. There were twenty-five orphans, the children of eleven widows. I put down my name for \$25. We raised \$675, which was over \$30 for each child. When in New York, in August, I went with Mr. McGrath, a man in the service of the commissioners of public charities, to hunt up the various families.

7th.—Brought the men's money to the express at the White House. Reached the place late. There were many before me. The receipts were all written out, but they had to be signed. It was near midnight when we were through. I took a bite of

* This action was witnessed by one of the staff-officers of General Berry, the brigadier-general. The officer reported it to General Berry, who, in his report of the battle, mentioned Father Tissot as the model chaplain of the Army of the Potomac.

something which the expressman kindly gave me, and snatched a few hours' sleep in the express office on a mattress given me by one of the expressmen.

8th. Pentecost Sunday.—At 4 A.M. I started from the White House for my camp. I was with my men at about 10, and was about to begin Mass when there was a sudden alarm. We had to move about a mile forward. It was a false alarm. Could not say Mass, but was able to hear it in Father Ouellet's camp.

June 11th, 1862.—Moved to the extreme left of the army. Our regiment was the very last. We reached our new and last camp in front of Richmond at about 1 P.M. It was a dismal place, with swamps nearly all around, and only one road by which we could retreat. Our prospects seemed so dark! People were sick and dispirited; the enemy could shell us from beyond the swamp and come on us by a road across the swamps. We spent the afternoon in digging a ditch, or rifle-pit, and putting up some breastworks along the line, opposed to the enemy. At about midnight a solitary musket-shot was heard a little distance ahead, towards the enemy. At once the sentry was heard to say in a loud, shrill tone of voice: "Get up! to the ditch!" The men were in the ditch in a moment. I had my horse saddled and was ready. We waited about half an hour, but nothing more was heard and we went to sleep again. There was another alarm about one hour later, and the men had to go to the ditch a second time, but I did not get up.

12th.—Said Mass. Visited the 1st N. Y., encamped near us. While talking with Lt. Leslie of Albany I suddenly fainted and dropped down. It was, I think, a slight sunstroke. Since that time I cannot, without protection, stand a hot sun as I could before.

19th.—Saw Felix, alias Alphonse David, of the 1st N. Y., who had been a servant at the Manhattanville Convent. He committed suicide after the war. Entering a gun factory in New York, he asked to try a revolver, under pretence of buying it, and blew out his brains.

25th.—Sick. Could hardly get anything which I could eat.

26th.—Continue sick and very low.

27th.—Still sick. Much firing all day on pickets, but no one hurt. My poor men were half dead—five days out of seven on picket duty, which was very hard on them owing to the constant anxiety and the necessity of being at all times on the lookout, as the enemy might be on them at any moment. Then it was very unhealthy being out at night. The days were very hot, but the nights were cool and the dews heavy.

Asked for a furlough. It was granted only in case of almost certain death. I obtained it, but before I could use it the enemy had intercepted our communications by taking the White House. This was the first of the seven days. The fight was going on at our extreme right, some six miles off. In the evening the rumor spread that we had gained a great victory, and there was much cheering and rejoicing.

28th.—Early in the morning I sent a messenger to Father O'Hagan to come to see me. He was encamped about a mile off. I left the camp in the course of the morning, never to return to it again, and went to our Quartermaster's headquarters, about a mile in the rear. I expected to be more quiet there and more likely to get something to eat. It was a nice dry place in the woods, by the roadside.

Father O'Hagan, who was away when I sent for him, learning on his return that I wished to see him, came to my camp at once, and from there to my new place. It was early in the afternoon. He asked me what I would like to take. "Some fresh milk," I answered. With the true devotedness of a brother Jesuit he rode seven miles under a burning sun to the farm of Dr. Carter, with whom he was acquainted, and procured a champagne bottle full of milk, and to be sure that it was pure, he wished to be present himself at the milking. He gave me a tin cup full of the milk, which revived me considerably. Before we parted for the night we agreed that we both would go to Dr. Carter's early the following day.

I spent the night alone in that place, sleeping but little, though comfortable enough, for I was in a tent and had a mattress or something equivalent, but I was full of anxiety and

gloomy thoughts. I did not know at the time that we had lost another battle, and that we were going to move away the following day; I knew, however, that all was not right. I would hear at times in the dead silence of the night a distant solitary shot. I wondered whether it was not the signal for an attack, and whether the enemy might not be on me at any moment, for their advance pickets were not much more than a mile distant. I was not afraid, however, for I did not care what became of me. Father O'Hagan's brigade was between me and the enemy.

29th.—Up at daybreak. I waited for some time for Father O'Hagan, but as he did not come I rode to his camp. Riding was very painful for me. We started together for Dr. Carter's. The retreat had begun; the road was full of men, officers and privates, cavalymen, wagons, etc. There was no rush, however, nor any disorder. All had to pass in close proximity to Carter's house, and travelled in view of it for a good distance.

Dr. Carter was at the same time a physician and a farmer. He had studied at Philadelphia. His wife, I believe, was a Northern lady. Although the Northern troops had been in his neighborhood about a month, very little or no harm had been done to his property. It is true, some sick officers had spent some time at his place; there were one or two at his house then. Dr. Carter at once examined me and gave me a good dose of blue mass. I took possession with Father O'Hagan of the only room on the upper floor, where we were quite comfortable. The Northern troops were passing along the whole day. A few would step aside occasionally and come as far as the house to fill their canteens, for there was a magnificent spring just by the house. They behaved remarkably well; there was no stealing or injury of any kind. In the afternoon I told Father O'Hagan to leave me and follow the army. It might be too late the following morning. But he insisted on staying with me until the following day.

Meanwhile my poor men were on the march also, but were proceeding by another road, somewhat shorter. That morning they had come to the camp from their pickets at about dawn.

They were given about an hour to rest a little, eat what they could, take what they could carry, and then start. They were loaded with 150 rounds of ammunition and with rations for eight days. My chapel and other possessions were put into one of the wagons. Unfortunately the man who drove that wagon got tipsy and stuck in the mud somewhere in White Oak swamp, and I lost all. I had with me only my shawl, a bag containing a few small articles, and a fair supply of money (gold).

30th.—When we woke up in the morning after a sound sleep, the first thing was to look out of the window. Soldiers were passing still; but on closer inspection we noticed that they wore gray instead of blue. The fact was, that the Northern army had done passing and the Southerners were after them. To be sure, we would be prisoners. At about 8 A.M., a file of soldiers, led by a sergeant, surrounded the house and formally made us prisoners. We were all ordered to walk or ride to Richmond. I answered the man that I could do neither the one nor the other, and I was allowed to stay. I gave my horse to Father O'Hagan's servant, and remained alone with one of Father O'Hagan's officers who had been left behind like myself. Mrs. Carter was very kind, gave us chicken broth, etc. We could not have been better treated.

In the course of the day I was visited by a Dr. Barry of the 4th Alabama Regiment. He was from Baltimore, had a pew at the Jesuits' church, and a son at their College. We had a very friendly chat. He tried several times to bring politics into the conversation, but I as often kept them out. Looking under the bed, he saw my boots and took them. "Drop those," said I, "those boots are mine." He put them back and seemed very much ashamed. In the evening the chief Confederate Generals, Hill, Stonewall Jackson, Longstreet, etc., took tea in the house. I kept out of their way.

July 1st, 1862.—I woke up much improved in health. In the course of the morning a man came, stating that he had positive orders to remove every one from that place. "Very well," said I, "but I can neither ride nor walk." He said nothing, but came back after awhile with a country cart. This time I

had to go. After taking an affectionate leave of the Carters, and paying my bill, I started with one or two more. We were taken to Savage Station, about five miles from Carter's and eight or ten from Richmond. Several times we met with soldiers; there was not a word of abuse, not a remark.

Savage Station was the late headquarters of General McClellan. There were about 200 Northern soldiers there, mostly sick or sickly, with a few wounded. They were in tents around the house, which was small, and were left to shift for themselves as best they could. Some had food, others none; I was one of the latter number. The forty or more Confederate soldiers, with a major at their head, who had charge of the place, did not interfere with any one. I found a room upstairs occupied by a wounded officer and his nurse. There was a vacant corner near the window, where I squatted and took possession; nobody objected. I left my shawl there as a sign that the spot was occupied, and then went about trying to do something for the sick, hear their confessions, etc. I could not do much. There were very few Catholics among them, and I was so weak. There was a supply of ice in the place. I got about a half-pound of it and ate it for my supper. It did me much good. In the evening, until late at night, we heard the guns of Malvern Hill, for the battle was then going on. Although the distance was considerable, probably more than fifteen miles, the noise was awful.

2d.—Breakfasted on some dry potatoes and a piece of salt pork which some of the soldiers gave me. In the course of the morning I called on the commanding officer, told him who I was, and expressed the wish to go to Richmond. He received me very kindly and told me to be ready by 2 P.M. The cars would pass then and he would introduce me to the conductor. I did as told, but the conductor said he had no room, as he had to fill the cars with wounded, then arriving fast from Malvern Hill. I took my stand on the platform outside, determined to stay there unless forcibly ejected. After some delay the cars started, and I with them. Nobody said anything to me. When reaching Richmond, I stepped off without being molested or questioned by any one.

After walking some time through the streets, I inquired for the nearest Catholic church. I happened to be quite near the Cathedral. I was received very kindly at the Bishop's residence, where Father O'Hagan had preceded me. Besides the Bishop there were three priests at the Cathedral: Father Hagan, a young man; Father McMullen, an ex-Jesuit; and Father Andrews, a young convert from Alexandria, an excellent man. None of them seemed to care about politics. It was not the same with Father Teeling of St. Patrick's Church. He and one of the Southern chaplains were rabid Secessionists. There were then four Southern chaplains in Richmond: three were Jesuits, Fathers Hubert, Gage, and Bixio; the fourth was a Redemptorist. They were frequently at the Bishop's. There were three Northern chaplains, Fathers Scully, O'Hagan, and myself. Father Scully stopped with Father Teeling, but often called at the Bishop's.

Father Teeling, finding me alone one day in the Bishop's library, began to read me a homily on the North, the war, etc. I listened for awhile without answering him. When I thought he had said about enough, I continued my reading, which he had interrupted. This brought him to a dead stop.

I was especially careful to avoid talking politics with the Bishop. He was very kind, but very strong in his Southern convictions. It would have been very unwise to pick up a quarrel with him. When Corcoran was taken to Richmond after *Bull Run*, the Bishop called on him. Corcoran made some complaint regarding his food and lodging. "Well," said the Bishop, "you gave us no warning of your coming. We did not expect you; did not know that you were coming. You must not be astonished if we have made no preparation to receive you."

Before leaving Richmond I asked him for faculties in his diocese. It was an understood thing that we had faculties when we could not apply to the Bishops, but that we should apply if we had a chance. He readily granted me faculties for the Northern soldiers, but did not seem inclined to give them for civilians (Southerners). This did not satisfy me. I ex-

plained how I might be in some place where there might be Catholics living. Why could I not hear their confessions? "Well, you may," he said, "provided you do not talk to them against the South." He did me the honor to make his confession to me. Before leaving, Father O'Hagan and I offered him some money, which he refused to take.

Richmond was then under military rule, a very despotic rule. General Winder was the military commander. It was necessary to have a permit from him to buy even Mass wine. The Bishop supplied me with this, but I wished to have some for my own use. I therefore called on General Winder with Father McMullen, who knew him. He was kind, and said to my companion with a smile: "Father McMullen, you are in bad company."

Richmond was then a dismal place, full of empty stores. At the Bishop's the food was rather scanty and not of the best kind; sufficient, however, for a man in health. The bread was good. There was considerable distress in the city. At that time, however, people did not exactly suffer from hunger. One day I bought some fruit from a boy on the sidewalk and gave him a quarter—a genuine silver quarter. He jumped at the sight and said to one of his companions: "See what this gentleman gave me."

July 2d, 1862.—I was sick about ten days, saying Mass in the morning, but keeping my room pretty much the whole day. But the other chaplains enjoyed excellent health and were not idle. They visited several Catholic families. One of the chaplains, who was a strong Northern man, went so far as to say that the only hope of the South was in entire submission. This gave great offence; for the Catholics of Richmond, if we except the Germans and a few Irish, were strongly for the South. Anonymous letters were written to General Winder, complaining that Yankee chaplains were loose through the city, that they were saying Mass, and that one of them was expected to preach the following Sunday; that Catholics, whose obligation it is to hear Mass every Sunday, were thus compelled to attend the ministrations of Yankee chaplains.

Winder communicated these to the Bishop, with the request

that these worthy chaplains should not say Mass and should be kept at home. The Bishop read me the General's letter. "Well, then," said I, "I suppose we shall have to abstain from saying Mass." "Oh, no," said he, "I am master at home. You can say Mass in my house at all events, and you can say it in the church on week days; as to Sundays, we shall see." The following Sunday he preached a beautiful sermon on charity, which was like oil poured over the waves. He did not allude to the chaplains' trouble, but every one could easily make the application. After a few days all restriction as to our movements was taken away.

As soon as I got tolerably well, I went to the Libby prison, where the sick prisoners were. The prisons were tobacco warehouses. The prisoners were in a very pitiable condition. The authorities seemed to do what they could for them; still they were very poorly off. Some were lying on the bare floor stark naked. And such a stench! They were rather overcrowded, and it was so hot, and the sinks were in the rooms themselves. I called several times and heard some confessions. One afternoon I was obliged to clear out of the room or I would have fainted. Thanks to the exertions of Father Scully, we got some money from several parties and bought a cartload of bread, which we distributed among the most needy. The officers occupied the lower floor, and were pretty comfortable. Among them I saw Col. St. Charles of the Tammany Regiment (42d N. Y.). I met also a few belonging to my regiment. Two of them were employed in the prison kitchen, and they at least did not starve.

Father O'Hagan was acquainted with several of the government officials who had received their education at Georgetown. Through their influence we obtained the favor of taking away our horses. Father O'Hagan's was at the Bishop's. But where was mine? It had been taken from Father O'Hagan's servant on reaching Richmond, and nobody could tell what had become of it. I was given full liberty to hunt it up among the government horses, but to no purpose. Once as I was coming out of the Libby prison, my attention was attracted to a horse

tied to a post. That saddle looked so much like mine; it must be mine, for it was of a peculiar make. I made sure it was mine from a peculiar mark, for the bullet which had killed my first horse had pierced a part of the saddle. It was my saddle, but not my horse. On inquiry, I ascertained that the horse belonged to Captain Warner, the prisoners' Quartermaster, the one charged to get their food. He was a good fellow and I had no difficulty in getting my horse. He was a Northern man, from Ohio, where his wife and family were living at the time. He gave me a considerable sum of money (greenbacks) to send to his wife, which I faithfully did afterwards. "Last year," he said, "I was very popular with the prisoners. We had plenty of means; we could feed them well then, but now I have to stint them and I am hated in consequence."

18th.—We are to leave to-morrow for Petersburg after a sojourn of seventeen days in Richmond. We were not paroled, but simply let go without any condition or promise of any kind. If we were not let go before, it was because there had been no one going North, no exchange of prisoners. But there was to be no accommodation for our horses. Father O'Hagan sold his to the Bishop. I sold mine to Father O'Hagan for \$200 in good Northern currency, payable in two years after the war. He gave me his note to that effect; it was the last I ever heard of it. Father O'Hagan is not the man to be troubled often with too much money. I never claimed payment, and it was never offered.

We left Richmond at 4 A.M., under the care of a Captain Baily. We took breakfast at Petersburg, where we halted for several hours. We were visited by Father Mulvey and several Catholic ladies, who brought us food, pies, cakes, etc. The train contained Northern soldiers who were being exchanged. On passing through Petersburg they were hissed by civilians (mostly loafers) in a most ugly way. Soldiers never hiss one another. In the afternoon the cars brought us to the James River, where we took the boats. I heard some confessions during the night.

20th.—We reached City Point at 7 A.M. At 10 A.M. I was

in my camp at Harrison's Landing. Needless to say that my return caused great joy. Nobody knew what had become of me. I had no chapel, but was able to use that of one of the chaplains (Ouellet or Dillon) who was absent.

29th.—Went to the 14th Regulars and heard 51 confessions. Saw Captain Coppinger, who had been a zouave and had served under Lamoricière.

30th.—Much sickness among the men. Buried Lemon of my regiment, whom I had baptized whilst he was delirious.

31st.—Buried one of my men, Kennedy, and one of Captain Lamson's men in the 16th Mass. During the night the rebels succeeded in planting a few guns on the opposite side of the James River and blazed away at us at a furious rate. They were dislodged by daylight. Very little harm was done. One or two men were killed, and there was considerable alarm. No shell came near our camp.

August 2d.—Lamson came to hear Mass and receive Communion. On leaving he left a gold dollar on my table. Dined with Lamson in the 16th Mass. and heard 20 confessions there.

I was anxious to get a furlough. I was in want of clothing and was getting sick again. I was anxious to go at once, but were I to obey the regulations, I could hardly expect to get it before six or eight days. My application had to go to my Colonel and then to the Brigade General and Division General, and finally to McClellan, and after being approved by them all, to come back the same way. It was expressly forbidden for any one to take his own application from one general to another. However, I thought I would try. I had no difficulty with my Colonel, nor with the brigade commander, Col. Dikeman of the 1st N. Y., who was commanding in the absence of the General. I knew Dikeman well. But the trouble was with General Kearney, the Division General. I was afraid of him. He was an awful curser, they said. Once hearing a man curse from his tent, he went to him. "Who authorizes you to curse? Don't you know that I am doing all the cursing of this Division?"

I applied to his adjutant and told him to present my application. He told me I had better do it myself. "Well, then,

announce me," I said. He did so, and I was told to be at the lion in his den (tent). But he proved to be a lamb. He received me most kindly, sent for wine and cigars, talked about the Catholic religion, about which he entertained romantic notions. He thought the Catholic Church could and should stop the war. He was a brave and generous soul, very popular with the soldiers. He had served in Africa in the French Army. He was killed shortly afterwards. He had been divorced and had married again. His first wife and daughters had become Catholics; one of the daughters joined the Ladies of the Sacred Heart some years later. Of course my application was granted. From Kearney I had to go to Corps Commander, Gen. Heintzelman. A friend made it all right with him. Finally I went to McClellan's headquarters, where Col. Hardy and Capt. McMahon befriended me. It took me a day to get my furlough, and it was only for eight days.

The following day I went down the James River, and in the evening took the boat at Fortress Monroe for Baltimore, where I arrived in the morning and took the cars for Washington. Went at once to the War Department to have my furlough extended to three or four weeks. McClellan had granted me only eight days, because he could not grant a longer time. I called at the Adjutant's office and saw Col. Garesché, with whom I was acquainted. From him I learned that Stanton had reserved to himself personally the granting of all furloughs. I had therefore to call on him, which I disliked very much. I had to wait a long time for his coming. I then ventured timidly into his office. There was no chair in the room, but only a table in the middle of it. He took no notice of me. After a while I approached him and stated that I wanted a furlough. He cut me short by saying that he attended to the furloughs on Monday (it was then Tuesday), and went to the next room where some people were waiting for him. I awaited his return and again approached him. "I have been a prisoner in Richmond," I said. The word "prisoner" mollified him at once. "Oh, you have been a prisoner. Well, what do you want?" "A furlough." "Well, apply downstairs at the Adjutant's

office." "I did, but was told that you alone grant furloughs." "Who told you so? Tell the party to come up." Garesché and Stanton were on bad terms. I believe Stanton had thrown out some doubts on Garesché's loyalty. Garesché came up, however, for my sake. Stanton offered him his hand, but it was refused. However, Garesché spoke to Stanton, extolling my doings in the army. Stanton then told him to grant me all I wanted.

26th.—Left for New York at 6 P.M. Slept soundly in the cars and reached Washington at 7 A.M.

27th.—Went over to Alexandria in the afternoon. Met Col. Hayman and Surgeon O'Meagher. Slept at Father Kroes'. During my absence in New York the army had returned from Harrison's Landing to Alexandria and had gone to help General Pope. My men were then at the outposts, somewhere beyond Bull Run. Very ugly rumors were floating about.

28th.—As it was impossible to join my regiment, I went to Georgetown.

29th.—Visited three hospitals around Washington. There was not a single Catholic in them.

Sept. 5th, 1862.—While the great bulk of the army moved to Maryland, where they fought the enemy at Antietam, my regiment and a few others were kept around Alexandria for the security of the neighborhood. On this day my men encamped near Hunter's Creek, below Fort Lyons.

6th.—Moved a mile or two away, near the old camp of the 38th Regiment.

7th. *Sunday*.—Rode early to Alexandria in an ambulance. Had a narrow escape. The horses ran away with the driver down a steep road. However, he managed to keep them in the middle of the road. Half of the spokes of the wheels were broken and I got an awful shaking, but that was all. Said Mass in the rear of an ambulance and preached on charity.

8th.—Unwell and low-spirited.

10th.—Moved to the neighborhood of Fort Worth, near the Episcopalian Seminary.

14th.—Sick of the jaundice. Yellow all over. Applied

to one of the army surgeons. "You will have to take mercury, calomel, or blue mass." This I disliked. Applied to another. "Do not take mercury, but some gentler purgative." Applied to a third. "The best thing you can do is to go to Alexandria for a few days and eat abundantly of well-ripened fruits, above all peaches." I thought this last advice the best. I ate a great quantity of peaches and was perfectly cured in two days.

[END OF DIARY.*]

ADDENDUM.

ST. JOSEPH'S RECTORY,
PITTSFIELD, MASSACHUSETTS,
Nov. 14, 1901.

Dear Rev'd Father :

I have your letter of the 25th inst. I send you by express a copy of a book entitled "Major-General Hiram G. Berry." Turn to the index and there you will find two places indicated wherein Father Tissot is mentioned in "general orders." The book is marked up somewhat with my own affairs, but you may keep it and put it in the college library. I can get another copy from the author for my own.

How well I remember the benign and serious face of dear Father Tissot! I recall with pleasure now the agreeable relations that existed between us during our term of service in the Thirty-seventh Regiment.

With the exception of two companies that came from Cattaugus County the men of the regiment were Catholics. But, without exception, every man in the regiment was devoted to Father Tissot, and, whether in camp or on the march, there was never lack of willing hands to procure for him whatever comforts the rough life we were leading could afford. If, during the course of our movements, we at any time struck a place where we were likely to be encamped for any length of time, a chapel was quickly erected for him. The chapel was usually a space about twenty feet square, enclosed on three sides by a paling ten or twelve feet high with gable ends, inter-

* Rev. Father Tissot spent a second year with the Army of the Potomac, but his diary for this year is not in our possession.

laced with green pine branches to keep out the wind, and roofed with tent-flies. The fourth side was open, so that all the men of the regiment could gather before the altar and hear Mass, which the good Father offered up regularly every morning—when all was “quiet along the Potomac”; at other times he read Mass when opportunity offered and conditions permitted. During the quiet days of camp life he used to write letters for those who could not use the pen, and when pay-day came around he would assist the men in preparing the money packages they desired to send home, carry the packages to the express office nearest the camp and bring back the receipts to the senders. Many a family in the North had Father Tissot to thank for the remittances they received from the seat of war, for the men were inclined to be improvident, and few would have sent money home did they not have so good a mentor near at hand. On one occasion he gave a “Mission” to the regiment. He had at that time an “A” tent for his quarters. It was not large; but he made it serve his purpose. Company by company he brought the men before him, three at a time. Each group of three visited the tent three times a day for three days in succession, and at the end of the third day the confessions of the entire squad were heard and the members received Communion the following morning. Thus he worked with squad after squad until every Catholic in the regiment had made the Mission. It may perhaps be interesting to know his method. He would be seated on a cracker-box at the further end of his tent. The men would come in by threes at an appointed time, seat themselves on the floor, and then for half an hour or more he would discourse to them upon matters spiritual with persuasiveness and eloquence that never failed to reach the hearts of the toughest—and some of us were pretty tough. When one group retired another took its place, and thus all day long and day after day he worked until every man in the regiment had had his chance of securing the benefits of the Mission. For When it was pretty well known that the army was about to enter upon a fresh campaign Father Tissot was always diligent in warning the men about the necessity of going to con-

fession; and on the eve of an engagement he was usually up all night listening to the sinners and giving them absolution. When the battle was on and the regiment was going into action, astride his horse he was accustomed to take up a position by the roadside and give general absolution to the men, in groups, as they passed by him. The men understood perfectly what he was doing, for he had instructed them. At the head of the regiment, the first group, say forty, would doff their caps and say an act of contrition, while he, with uplifted hand, would pronounce the words of absolution; the same with the next group, and so on until the entire regiment had passed; then he would spur on and take his place beside the regimental surgeon. This he did, not once, but every time the regiment went into action during the two years of its service; and those who are familiar with the history of the Thirty-seventh Regiment, N. Y. Vols., know that it participated in all the engagements of the Army of the Potomac from Yorktown to Chancellorsville inclusive, except the battle of Antietam. But its failure to be in that battle was due to the fact that it had been with Pope in the Second Bull Run affair, and with the corps to which it belonged—the Third—remained south of the Potomac, to hold the defences of Washington during the Antietam campaign.

Dear Father Tissot! I revere his memory. I appreciate his character now better than I could in those days; and it will always be a satisfaction to me to recall the counsel he gave me the last time I saw him when I went to Fordham in 1870 for the purpose of loading him with a general confession before entering on my immediate preparation for the priesthood.

You may use the facts I have given you in this letter as you may deem proper.

Sincerely yours,

(Signed)

JAMES BOYLE,

At one time Second Lieutenant Co. C, 37th N. Y. Vols.

[We return our heartfelt thanks to the Rev. George Pettit, S.J., President of St. John's College, Fordham, for permitting us to print Father Tissot's interesting diary.]

ST. JOHN'S COLLEGE, FORDHAM, IN 1859.

BY REV. THOMAS J. CAMPBELL, S.J.

THE above picture, which is a copy of an old ambrotype, may serve as a historical document, inasmuch as it represents a portion of the teaching staff of St. John's College, Fordham, forty-three years ago.

The first on the right of the picture is Father Edward Doucet, scarcely recognizable for those who knew him in later years. He was at that time Prefect of Discipline and a comparatively young man, apparently quick and nervous, and not the slow-paced, deliberate, and serious Superior of the College which he afterwards became. Although born in Canada, he passed most of his life in the United States, chiefly in Fordham and in the Novitiate at West Park on the Hudson. He was for a short time Rector of St. John's, but bodily ailments compelled him to lay down the burden. He died in Fordham, August 17, 1896, at the age of seventy-one.

Next to him stands Father Isidore Daubresse, possibly the best known of the group because of his very long life and the positions of prominence and trust which he held. He was born on the borders of France, and although regarded as a Frenchman, was in reality a Belgian. He was for many years Professor of Theology and Moderator of the Diocesan Cases of Conscience in New York. It was a recognition of his strictness of life that, in his old age, he was made Master of Novices, first in Canada and subsequently in West Park. His declining years were spent in St. Francis Xavier's, New York, chiefly in the confessional. He died in the Novitiate at Frederick, Md., on the 17th of August, 1896, at the advanced age of eighty-six.

The Rev. Theodore Fleck stands beside him. After some years of work at Fordham he was transferred to St. Francis

Xavier's, New York, and subsequently became Rector of St. Mary's College, Montreal. His brother was Bishop of Metz, and after the expulsion of the Society in those parts Father Fleck spent some years in the episcopal seminary of that city as a sort of curator of the property which had had to be abandoned by the community. He was born in France, November 8, 1827, and entered the Society of Jesus on the 24th of October, 1850. We have, as yet, no record of the exact time of his death.

The Rev. Remigius Tellier is the central figure in the upper line. He was then Rector of the College. He entered the Society shortly after the restoration, namely, on the 11th of October, 1818. He was born in France, October 9, 1796, and consequently passed his boyhood in all the turmoil subsequent to the French Revolution. When the Jesuit establishments of this part of the world were united in what was called the Mission of New York and Canada, he was for some years the General Superior. He died in Montreal, January 7, 1866.

Next to him is Father Francis Berthelet, a Canadian who subsequently left the Society and worked as a secular priest in his native country. He was a man of thirty at the time this picture was taken, having been born in January 28, 1829. He was treasurer in New York when the first wing of the College in Fifteenth Street, New York, was being built.

Father John Aubier is the sixth one in the line. He is known by New-Yorkers chiefly because of his connection with St. Francis Xavier's, where he was Professor of Mathematics and Physics. He was at the time of this picture, teaching those branches in Fordham. He was made Professor of Mathematics later on, in the Marine College of Brest, France, and the writer of this sketch met him twenty-five years ago in the French College of Canterbury with his compatriots after their expulsion from French territory. He was born in France, January 5, 1823, and entered the Society September 11, 1850.

The Rev. James Madison Graves was, as his name would indicate, the most thoroughly American in the group; in fact, the only native. We have not any detailed account of his life, and can only record that at the outbreak of the Civil War

he was, on account of his strong Southern sympathies, transferred to the Mission of New Orleans. He died nine years after, in Louisville, Ky., April 21, 1869, at the age of forty-five.

Beginning again at the right of the picture, we have first on the lower line Father Peter Tissot, who was born in Savoy, October 15, 1823. He is remembered mostly for his subsequent career as chaplain of the 37th Irish Regiment, a position which he accepted readily, though naturally very much averse to such work. After the war he was treasurer of the College, Vice-Rector for a short time, and finally prematurely ended his career by excessive work as a missionary, laboring mostly alone; his last task being a gigantic mission in Dr. McGlynn's church in New York. He died in Fordham, June 19, 1875, at the age of fifty-two.

The diminutive Father Thomas Legouais sits next to Father Tissot. Like Father Tellier, he was a link with the eighteenth century, having been born in 1793, at the very height of the Reign of Terror—a circumstance which, it was commonly said, accounted for his delicate health as well as abbreviated stature, being ushered into the world before the time. He had the misfortune of being a blood-relation of the notorious infidel Count Volney, but Father Legouais' holy life balanced much of his cousin's evil-doing. A wonderful spiritual guide and confessor, chiefly of boys, the little man spent most of his life in that work. He was born amid the throes of the French Revolution, and died in New York, May 15, 1876, when America was celebrating the centennial of its uprising, so different from its French counterpart.

At his side is Father Bernard O'Reilly, who subsequently left the Society and became the distinguished ecclesiastic whom we know as Mgr. O'Reilly. Shortly after this picture was taken Father O'Reilly was sent as chaplain to the 69th Irish Regiment, but left the army not long after the defeat at Bull Run. He is still living, and at the time we write has arrived at the great age of eighty-two, having been born September 29, 1820.

Father Lewis Schneider, who comes next, also left the Society, and was for some years subsequently a secular priest

in the Diocese of Newark. He was born in Germany, November 2, 1823. He is now dead, but we have not any information with regard to the time or place. The records of the Newark Diocese of course contain it.

Finally, the Rev. Theophilus Charaux completes the group: Father Charaux was born in France, April 19, 1830, and entered the Society in 1852. He is still living, though in very feeble health; but up to a year or so ago he was the beloved Spiritual Father in St. Mary's College, Montreal. After leaving Fordham he was Professor in New York, Superior General of the Mission, and when a new adjustment of the Provinces was made, withdrew to Canada, where he has remained ever since.

This of course did not constitute the entire teaching staff of Fordham in those days, when, in spite of the difficulties of the times, they had nearly two hundred pupils. We miss in the picture, for example, the distinguished Father William Stack Murphy, who was Vice-President, and the equally famous Father Gresslin, the Professor of Philosophy. He probably would not submit to such vanities as daguerreotypes. Nor does Father Regnier, the treasurer, appear. Whether it was because of the size of the plate or for some other reason, the professors who were yet scholastics were left out. They were Hippolytus Lory, John Conlon, Michael Costin, and Anthony Knebel. There were also several laymen, viz., Frederick Christie, John Hughes, Patrick J. O'Grady, and Patrick McKernan.

It is curious how historical documents often fail at the point where they are most needed. In verifying these lists we find, to our surprise, that the Catholic Directory which we have in our hands for 1860 makes no mention whatever of the Diocese of New York. At the back of the book, however, we find a notice of St. John's College, Fordham, with the complete faculty list. Why was New York omitted, while Brooklyn and Newark are listed? There is no gap in the pagination of the Directory. Was there a row with the publishers, or was there neglect in sending the report in proper time, or is our edition a freak?

CONSTITUTIONAL FREEDOM OF RELIGION AND THE REVIVALS OF RELIGIOUS INTOLERANCE.

BY PETER CONDON.

II.

IN a preceding article we undertook to show the attitude and temper of the colonists in matters of religion down to the time when they gained their independence and had organized a government by whose fundamental law religious freedom was guaranteed forever throughout the land. Of all the thirteen colonies which came into the confederacy, there was not one but had at some period or other of its existence proscribed those who professed the Roman Catholic faith. In some of the colonies there had been penal laws, copied from those of England, forbidding and punishing the practice of the Catholic religion, while in others Catholics, although tolerated, were nevertheless taxed for the support of a state church which they could not recognize and which taught that their religion was both superstitious and idolatrous and a menace to the safety of the State. Although subject to all the duties and burdens of citizenship, they were denied its privileges, were politically disfranchised, and socially ostracized. Everywhere the temper of the colonists, taken as a whole, was either positively hostile to Roman Catholics, or was pityingly tolerant of a class which seemed too insignificant to excite apprehension as to its possible future strength or influence. But the trend of events during the period of the Revolution favored the principle of religious freedom. In Virginia, where the state church was most firmly entrenched and where conformity to the state religion was most severely enforced, the discontent of the colonists found relief in Jefferson's famous act "for establishing religious freedom," passed in 1785, mainly through the exertions of the Presbyterians, Baptists, and Quakers, and after

a contest which had lasted for several years. This act provided "that no man shall be compelled to frequent or support any religious worship, place, or ministry whatever; nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

Although Virginia was the only Protestant colony to pass such a law previous to the enactment of the Federal Constitution, her example undoubtedly sustained and encouraged the colonists elsewhere who were contending for freedom of conscience, and furnished a precedent for the acts which later on were passed dissolving the union of church and state in New York and other colonies in which the Protestant Episcopal Church was predominant. Moreover, the patriotic services of Catholics in the War for Independence, and the invaluable aid which had been furnished by Catholic France, whose officers had shared with our own the honors of the English surrender at Yorktown, must have weakened, if they did not eradicate, the waning spirit of religious intolerance. Men who share the hardships and privations of war in defence of their homes and their country with others are not apt to nurse religious animosity against their companions in arms. It is a noticeable fact that on the close of the war the most virulent hostility to Catholics and foreigners proceeded from the Tory colonists of New York and New England, who had made little, if any, sacrifice for the cause of liberty, whose sympathy for the mother country was but ill concealed, who had kept the royal arms on their churches and recited public prayers for the king against whom the patriots were then contending, and who would have bartered the independence of their country for the restoration of the crown and the supremacy of their once-established church.

This bare outline may serve to recall the attitude of the colonists, varying according to place and circumstance, toward the principle of religious freedom at the beginning of our national

history; and it was under these conditions that Catholics came into the enjoyment of that right to freedom of conscience which had been assured to them equally with the rest of their fellow citizens when the Constitution was adopted.

No exact statement can be made of the number of Catholics resident within the colonies at the time when the government was organized, but the best estimates indicate that they hardly exceeded 35,000 souls. Dr. Carroll in 1785 had reported to the Propaganda that the total Catholic population numbered 25,000. In a carefully considered article in *Le Correspondant*, translated in the first volume of the *Catholic World*, the writer, speaking of the year 1789, says: "The number of the faithful may be set down as 16,000 in Maryland, 7000 or 8000 in Pennsylvania, 3000 at Detroit and Vincennes, and about 2500 in Southern Illinois; in all the other States together they hardly amounted to 1500. In a total population of 3,000,000 they numbered about 30,000, and of these 5500 were of French origin."

There were 100 Catholics in Boston, and a considerable body of Catholic Indians in Maine, who had helped the colonists in their fight for liberty,* while in New York the number of Catholics is stated by Shea to have been "inconsiderable."† But the census of 1790, the first taken, by the government, gave the total population of the United Colonies as 3,929,214.‡ And as this total population largely exceeds the estimate of the writer last quoted, we may believe that he has understated the number of Catholics, and that the estimate of 35,000 souls is not excessive.

As against this sprinkling of Catholics there remained a population of over three and a half millions, some of whom indeed professed no religion, while the majority consisted of Presbyterians, Quakers, Puritans, Lutherans, Baptists, Huguenots, and adherents of the Church of England. Of these last some 30,000, or nearly as many as the whole body of Catholics, had de-

* See Catholic Record for May, 1875, p. 60.

† History of the Catholic Church, etc., Vol. II., p. 264.

‡ Francis A. Walker, Making of the Nation, p. 64.

ported themselves at the peace of 1883, some back to England, others, and by far the greater part to the two Canadas.

These voluntary exiles had never had any real sympathy with the patriots of the Revolution in their struggle for freedom; in their eyes freedom of religion was rank heresy, and rather than forego their state church and their allegiance to the British crown they chose to give up their homes and to withdraw from a people which had cast off both the one and the other.

Much of this Tory element, however, remained and became identified with the Federal Party, whose activities for a period of twenty-five years and until the close of the War of 1812 occupy a large place in the political history of the nation. We shall have occasion to see how the followers of this party strove to preserve the political ascendancy of Protestantism in the States both by Federal legislation affecting the naturalization of emigrants and by preventing legislation in their respective States for the relief of Catholics from their religious disabilities, which was necessary to give effect to the liberal spirit and purpose of the Constitution. As a result of this obstructive policy Catholics, although free to practise and support their own religion, yet remained for many years disfranchised by the law in many of the States and subject to tax for the support of public Protestant worship, as was the case in the Carolinas, New Jersey, and in various of the New England States.

Speaking of these ultra-Federalists, Thomas Jefferson wrote to Lafayette, June 16, 1792, that "a sect has shown itself among us who declare they espoused our new Constitution, not as a good and sufficient thing in itself, but only as a step to an English Constitution, the only thing good and sufficient in itself in their eyes." *

These men never accepted the principle of freedom of religion and made no secret of their antipathy to foreigners. Their deference to the Constitution was merely outward and formal, and the history of the party until it sank into oblivion, following the treasonable Hartford Convention of 1814, shows that its spirit was both un-American and intolerant.

* *Morse's Life of Jefferson*, p. 115.

The wealth and social standing of this class and the political influence which its members enjoyed in many of the colonies enabled them for a long time to defeat that freedom of religion which all citizens were supposed to enjoy. Their antipathy to foreigners and their determination to exclude them from the rights of citizenship, and by consequence from any voice in the government of the country, was a prominent feature of their policy. They were the "Native Americans" of their time, and their principle of antagonism to all who were not native-born citizens has been carefully preserved and incorporated in the programme of every anti-Catholic movement down to our own day. Their profession of concern for the maintenance of the liberties of the country furnished the pretext which thinly disguised their hostility to immigrants of the Roman Catholic faith arriving in this country. In their minds Roman Catholics were the only "foreigners" against whom the liberties of the Republic needed to be protected.

In colonial times "foreigners" other than Roman Catholics had been received and made welcome. To encourage them to settle, grants of land and money were made to various bodies of French Protestants, and laws permitting them to be naturalized were passed in Maryland, Virginia, and New York. In Virginia the Huguenot settlements were exempted from the payment of tithes and other parochial assessments for the support of the established church to which all other inhabitants were subject.* The liberality of this policy of attracting Protestant immigrants was in sharp contrast with the laws which had been passed in some of the colonies imposing a fine upon any one who should bring in an "Irish Papist," and with that policy prevailing nearly everywhere which excluded Roman Catholics from all rights of citizenship. When, after peace had been restored and a government organized, Catholic, French, and German, and more especially Catholic Irish "foreigners" were found arriving in considerable numbers, it required no great astuteness on the part of the Federalist leaders to foresee that when the steadily increasing body of immigrants should be admitted to citizenship they

* Baird, *Religion in America*, p. 79.

were liable to lose that direction and control over the policy and affairs of the government which they had so long exercised and meant to retain if they could.

The Federal party derived no accession from immigration; on the contrary, the newcomers, more especially the Irish landing on our shores, hopeful of enjoying that freedom of religion as well as freedom of political action which had been denied them in their native land, found themselves at once antagonized by a wealthy and influential political party recruited from the class whose members were for the most part attached to either the Church of England or to the New England system of Congregationalism. Naturally these immigrants ranged themselves against the party which proscribed them on account of their faith and their foreign origin in disregard of both the spirit and letter of the Constitution, and they allied themselves with the anti-Federalists, who soon after came to be known as Democrats. The Reign of Terror in France, the unrelenting persecution of the Irish people at home, and the political troubles in San Domingo had driven many French and Irish emigrants to seek an asylum on our shores,* and the number of these increasing, a proposal was made, originating in Massachusetts, to amend the Constitution of the United States by increasing the disabilities of aliens, so as to exclude them from holding public office. This proposal was rejected in New York and failed of affirmative action in any State. Thus at the very outset of our national career, as is generally recognized, the question of religious toleration, under the guise of antagonism to foreigners, became a recognized political issue, and since that time, more or less openly, the safety of the Republic and the necessity of excluding foreigners from office has been made the pretext under which the religion of Roman Catholics has been assailed, and it has been sought to debar them from their constitutional rights as citizens.

* De Courcy mentions the arrival at Baltimore in 1793 of a convoy of vessels bringing one thousand whites and five hundred colored people who had been driven from the West Indies by the Revolution: other arrivals followed, and of the 40,000 whites inhabiting the French quarter in San Domingo so large a part settled in the United States, that this French Catholic immigration exceeded in numbers the Protestant immigration of the previous century. See *Catholic Church in U. S.*, p. 74.

As early as 1800, and as an offset to the principles of the Federalist Party, the Democratic convention held at Philadelphia declared in favor of "freedom of religion and opposition to all manœuvres to bring about a legal ascendancy of one sect over another." * Another plank in the platform advocated liberal naturalization laws. The Federalists had already (1798) enacted the Alien Act, so called, which invested the President John Adams, himself a Federalist, with a sweeping authority to expel from the country all aliens who might be suspected of machinations against the Government. Previous to this two acts had been passed relating to naturalization, the first in 1790, under which a residence of two years was required before an alien could be admitted to citizenship; the second in 1795, under which the term of residence was extended to five years. In 1798 a third act was passed. Referring to this, Mr. Francis A. Walker says: † "In Mr. Adams' administration distrust and dislike of foreigners had become almost a characteristic virtue of the Federalists, and in 1798, the year of the Alien and Sedition laws, an act was passed requiring not less than fourteen years residence, application to be made five years before admission"—that is, to citizenship. "Moreover, this act, in the very spirit of the obnoxious Alien law, placed under surveillance all white aliens who resided or who should arrive in the United States, requiring such persons to be reported and registered."

This act was repealed in 1802, at the beginning of Jefferson's administration, and the five years' term of residence was restored and has been retained ever since, notwithstanding the numerous agitations which have been carried on for the purpose of lengthening the term.

These laws and the prosecutions under them excited violent opposition throughout the country, and efforts were made for their repeal, especially by citizens who were already naturalized. Petitions were circulated, one of which was brought to the church door at St. Mary's Church in Philadelphia, where the signatures of the congregation were solicited. The men in

* Cooper's *American Politics*, Book II., p. 22.

† *Making of the Nation*, p. 176.

charge of the petition were attacked and badly beaten by the Federalists. The affair was known as the "Alien Riot," or "Federal Riot." A trial of the rioters was held, but the jury disagreed and the case was dismissed.*

While the minds of the people were filled with the exciting political questions of the time, the Church was not inactive. As early as 1783 the Catholics in the colonies, who had relieved themselves of their allegiance to the British crown, sought release from spiritual obedience to the Vicar Apostolic of the London District of England, who was of course a British subject, and Father John Carroll was appointed superior of the Missions with certain restrictions and with direct responsibility to the Propaganda. But the limitations imposed by this appointment were an inconvenience in the administration of the spiritual affairs of the people and tended to retard the progress of the Church.

The clergy pressed for the appointment of a bishop, and in 1789 they were directed to assemble and choose one of their number to be promoted to the dignity of bishop and to select the place where his see should be fixed.

Father Carroll, their superior, was their unanimous choice, and Baltimore was named as his see. This decision was ratified in Rome, and the same year which witnessed the adoption of the Federal Constitution saw also the erection of the Episcopal See of Baltimore and the consecration of Father John Carroll as its first incumbent. But these signs of the Church's progress excited the animosity of the intolerant. Some of them attacked the Church in the newspapers, and Father Carroll replied vindicating the right of Catholics to perfect religious freedom and to the enjoyment of political rights equally with their fellow citizens.†

A few years later the Rev. Mr. Cheverus, afterwards to be the first Bishop of Boston, and subsequently Archbishop of Bordeaux and Cardinal, was made to experience the bitterness of New England intolerance. While in Maine in January, 1800, he married two Catholics. At that time the laws of Massachusetts,

* Darcy McGee, *Irish Settlers in America*, p. 88.

† Shea, *History of the Catholic Church*, Vol. II., p. 352.

which then included the territory of the present State of Maine, prohibited all persons except the "settled minister" of the place and justices of the peace from performing the marriage ceremony, and Father Cheverus was prosecuted for a violation of this law on the charge that he was not the settled "minister" of the place where the marriage was solemnized. The punishment in the event of conviction was a term in the public pillory and a fine of £80. Father Cheverus proved his appointment by Bishop Carroll to the Mission of Boston, and his right to attend to the spiritual needs of the scattered Catholics within the territory comprised in his mission. His judges were divided in opinion whether to find him guilty, and the criminal prosecution failed. But the circumstances of the trial exhibited the malevolent spirit of a large part of the people of Maine. Father Cheverus was put in the dock with common criminals and was treated as if he were one of them, and one of his judges showed plainly his eagerness to convict so that he might have the satisfaction of sentencing a Catholic priest to the pillory.*

On Christmas Eve, 1806, St. Peter's Church in New York was attacked by a mob of rowdies who had expected to gain admission and to raise a disturbance at midnight Mass. They were driven off by members of the congregation. On the following day the mob went in larger numbers and attacked the Catholics, chiefly Irish, residing in Augustus Street. Several persons were injured, and one, the constable, was killed in trying to escape from the mob.†

We shall not here detail instances of petty attacks which were made at this early time upon the teachings and practices of the Church by men who cloaked their calumnies in the garb of religious and patriotic teaching, and of slurs and insults put upon Catholics in various newspapers of the day. This practice became afterwards so flagrant and so universal that we reserve our mention of the subject for a later page.

The War of 1812, while it concentrated the efforts of all true American citizens in resistance to the British aggressions upon

* Shea, *History of the Catholic Church*, Vol. II., pp. 438-440.

† See Bishop Bayley's *History of the Catholic Church*, etc., p. 67.

our trade and against our seamen, served also to strengthen the hostility of the New England Federalists to the Democratic Party, which was then in power and which had the hearty support of the French and Irish elements in the population.

But the steady increase of the number of Roman Catholics in the towns, the settlements made by other and more hardy immigrants who took their way westward where no Catholic white man other than the missionaries had ever set foot, the erection of churches and chapels, the additions to the ranks of the clergy, arriving from France, Austria, Ireland, and elsewhere—one and all of these events were made the occasion of hostile criticism, and declamation against the Church by those who hated the “Papist” and the “foreigner.”

The religion of Catholics was constantly misrepresented, her ministers vilified. The poverty of many of the immigrants, equalled only by their attachment to the faith, was made the subject of ridicule by religious papers and by many of the secular newspapers, so that religious controversy, or rather the denunciation of the religion of Roman Catholics, became the order of the day. The proposition which was constantly argued in the pulpit as well as in the press, was that Roman Catholics could not consistently with their allegiance to the Pope become or remain loyal citizens of the Republic, and consequently that “foreigners,” meaning thereby Roman Catholics, ought not to be entrusted with any office of honor or profit in the State. These two propositions or their substance, variously phrased, have been the staple text and doctrine of every anti-Catholic movement known in the history of our country. As early as January, 1815, the Hartford Convention, to which we have before referred, voted to recommend certain amendments to the Federal Constitution, one of them “excluding naturalized citizens from all civil office and from being elected to Congress.”*

This was the same convention which had denounced the War of 1812, whose members had refused help to the Government in its necessities, and had threatened secession from the Union in case the war were not terminated as they desired, so that

* Cooper's American Politics, Book II., p. 23.

their trade with England might be resumed. Again, when the first "Native-American" Party was organized in 1834, the historian of that movement wrote: "The members of this association [the American party] are fully satisfied that, however useful "foreigners" are in the various departments of human industry, they are totally unfit to occupy official stations." * As late as 1856 the Know-Nothing Party, then in its last gasp, resolved in what was known as the American platform, adopted at Philadelphia: "3. Americans must rule America, and to this end native-born citizens should be selected for all State, Federal, and municipal offices of government employment in preference to all others"; † and by another paragraph it recommended a change in the naturalization laws, making a continued residence of twenty-one years indispensable to citizenship.

These extracts show how steadily the one idea of antagonism to "foreigners" has been joined with opposition to the Roman Catholic Church, and in denial of the rights of its members to any share in the government to which they were at least as loyal as those who sought to proscribe them.

The persistence and development of this illiberal and un-American spirit found our people ill prepared to defend themselves against the attacks made upon them emanating for the most part from ministers and disseminated by sectarian newspapers all over the land. The Catholic clergy of those days were men of peace who had been trained to suffer persecution for conscience' sake and who would have preferred to escape from the strife and public disputation over matters of religion which the exigencies of the times forced upon them. A Catholic press was needed to answer and repel the charges by which it was sought to poison the minds of the American people, and when John England, the valiant first Bishop of Charleston, arrived here to take charge of his diocese, spread over the states of Georgia and the two Carolinas, he speedily realized the oppressive conditions under which Catholics labored. He was the first bishop of an American see who, being a subject of Great

* See "Sons of the Sires," p. 116.

† Cooper's American Politics, Book II., p. 36.

Britain at the time of his consecration, had refused to take an oath of allegiance to the British Government, his reason being that "as an American prelate it was his intention to renounce that allegiance at the earliest possible opportunity and to invest himself as speedily as our laws would permit with the character and obligations of a citizen of the United States."*

But this did not save him from attack as a "foreigner." His Irish birth, his visits to Rome, and the pecuniary help, slight as it was, which he brought from abroad to his poor diocese were all subjects of hostile criticism in the "Heralds of Zion," "Christian Advocates," and like newspapers which lived by fomenting anti-Catholic prejudice. In the eyes of these broadminded gentlemen he was only another "emissary of Rome," all the more dangerous by reason of his exemplary career as a priest and his high scholarly abilities of which he was soon to make such splendid use in defence of his oppressed co-religionists. The classical seminary which he had established in Charleston, and to which many Protestant parents had sent their sons, was attacked in the Protestant press and the parents urged to withdraw their children; and, worse than this, Catholic children in the State Orphan Asylum were compelled to attend the Protestant service, and when the Bishop asked that these children be released from such attendance, and permitted to have instruction from Catholic teachers, his application was rejected.† To meet the conditions which we have described he founded in 1822 the *United States Catholic Miscellany*, the pioneer of Catholic newspapers in the United States. As to the reasons which moved him to this undertaking he tells us: "I had to write myself to repel the incessant vituperation and falsehood. You may judge the extent of these when it is very generally believed that I have a commission from His Holiness to establish the Inquisition; that our churches are provided with subterranean dungeons to incarcerate and torment such Catholics as might attempt to leave the Church; that some have been actually tortured, and that a number of

* See Memoir prefixed to Bishop England's Works, Vol. I., p. 11

† *U. S. Cath. Miscellany*, Vol. IX., pp. 398-9.

people, among whom I am the principal, are the instruments of the holy alliance devising the mode of destroying our Republic; and that my object in visiting Vienna and Rome was to concert measures with His Holiness and the Emperor of Austria." * New York followed in 1825 with its *Truth Teller*, and in 1829 Bishop Fenwick of Boston began the publication of *The Jesuit*, or *Catholic Sentinel*. In the prospectus appearing in the initial number dated September 8, 1829, the Bishop, relating the conditions then existing in New England and his motives for the publication, wrote as follows:

"We are fully aware of the crying calumnies and gross misrepresentations which in this section of our country have been so long, so unsparingly, so cruelly heaped upon THAT Church which alone influenced and directed the world for sixteen centuries. . . .

"A certain body of men, styling themselves Teachers in Israel, have shamefully abused the credulity and generous confidence of their respective Congregations, of the country at large. They went about, NOT doing good, but disseminating falsehoods and working evil. All this they unblushingly accomplished, under the mask of Religion, in their Tracts, at their Meetings, from their Pulpits. The Catholic, however meritorious, was branded with infamy, was ridiculed as ignorant, was viewed with abhorrence, was considered as a moral monster, as abominable and idolatrous. Much as the times are altered for the better, we deeply regret that even at the present day the various Sectarian Presses groan under the oppressive, indecorous calumnies of virulence and abuse. Conscience and Religion imperiously call upon us to check as far as we can this abomination of desolation and to purge the 'ear of Denmark' of the rank abuse by which it is diseased." †

The occupation and services of the Catholic newspapers of those times may be easily imagined. There was hardly an issue which did not contain the contradiction of some lie or the refuta-

* See Review of Early Catholic Journalism in *Boston Pilot*, January, 1900, and the Works of Bishop England, *passim*.

† See *The Jesuit*, Vol. I., p. 1.

tion of some calumnious charge against Catholics appearing in the columns of the anti-Catholic press. Slanders against the lives and conduct of bishops and priests and even of religious women, whose retirement from active life should have shielded them from attack, were boldly printed. The Pope and the Jesuits were denounced as public enemies, and false doctrines were imputed to the Church, all tending to excite a distrust of Catholics and to induce a fear that the prosperity of the Catholic Church meant the downfall of the Republic. To meet these assaults was the aim of the men who represented the Catholic journalism of those early days. The charges were answered and the truth stated. To-day no more effective answers can be made than were then given, and we may well admire the patience as well as the high moral courage of the men who stood forth in those days of trial as the champions of the truth of Catholicity and of the rights of the Catholic citizen. To each of these may be well applied the tribute of Boyle O'Reilly's lines to the Irish Liberator:

"He fought for faith, but with no narrow spirit;
With ceaseless hand the bigot laws he smote.
One chart he said all mankind should inherit—
The right to worship and the right to vote."

But the abuse which had been so incessantly poured out on Catholics was already producing results. In 1824 in New York City and in Paterson, New Jersey, mobs of Orangemen celebrated the 12th of July by attacking the Irish Catholics in each of those places.* At Boston Bishop Fenwick in 1828 had bought some land on Bunker Hill for cemetery purposes. A protest was made by the anti-Catholic element, and the selectmen were appealed to to prevent the use of the land as a burying-ground, and a town ordinance to that effect was accordingly passed. The mob, however, was not satisfied by merely legal protest, and in January, 1829, the stable and the grounds of the Ursuline Convent at Charlestown, afterwards to become historic in the annals of religious persecution, was set on fire and destroyed.† In the same year the Catholics living on Broad

* Shea, *History, etc.*, Vol. III., p. 186.

† See *Truth Teller*, Vol. V., p. 390, cited in Shea, Vol. III., p. 462.

Street, Boston, were attacked on three successive nights; "their windows were broken open, and themselves and families were exposed to be seriously hurt by the stones that were hurled in upon them." *

Despite this senseless persecution, however, the number of Roman Catholics kept on increasing, new churches were erected, and other Catholic newspapers were established. These signs of progress were very irritating to those "teachers in Israel" whose religious zeal was spent in denouncing "Popery." Accordingly in 1830, with a view to extend the anti-Catholic movement throughout the country, certain ministers in New York attached to the Presbyterian and Dutch Reformed Churches associated themselves in establishing and conducting a newspaper which was called *The Protestant*. It had as patrons some 72 ministers, under the direction of Parson Brownlee, who from their pulpits as well as privately advertised the paper and promoted its circulation. Its attacks on Roman Catholics were so bitter that *The Jesuit* described it as "a paper so notoriously infamous as to reflect disgrace upon the very name it has impudently assumed—a paper from whose profligacy of expression, Satanic baseness, antisocial, antichristian spirit the sensible, respectable, and virtuous Protestants of New York and the Union at large shrink with honest Christian indignation." †

That this description of the character of *The Protestant* was fully justified will appear from the following extracts which were reproduced in the *U. S. Catholic Miscellany* for 1832, p. 255:

"PROGRESS OF POPERY.

"*Jersey, Elizabethtown.*—On the 13th of September 103 persons were *confirmed* in their idolatry; and the Mass-house is about to be very much enlarged.

"*Clearfield.*—A new temple for the Mass was opened on October 4th and twenty-five persons entered themselves as vassals of Babylon the Great.

* *The Jesuit*, Vol. I., p. 157.

† *Ibid.*, p. 336.

"Huntingdon.—On the 7th of October fifty-two persons received the mark of the beast.

"Ebbensburg.—On October 14th and the next day 120 persons received the seal of the man of sin and the graveyard was sprinkled with Roman salt water.

"Pittsburg, Pa.—On November 7th a female proselyte and seven other persons became practitioners in the mysterious iniquity of the Convent."

Soon after this scurrilous sheet had been put in circulation Brownlee and his associates addressed the following circular to clergymen and others in the various States who were supposed to sympathize with the anti-Catholic movement:*

"Dear Sir: Will you be kind enough to give the contents of this sheet an immediate and careful perusal? At a meeting held in the city of New York on the 11th day of October, 1830, and numerous attended by the Protestant clergy of different denominations, after some discussion, it was unanimously resolved: That in the opinion of this meeting, a weekly paper devoted to the great interests of Protestantism is imperiously demanded. It was also unanimously resolved: That a Committee be appointed to open a correspondence with gentlemen in the principal cities and towns of the United States on this subject. A committee was accordingly appointed and, in pursuance of the instructions received, they now address you, Sir, on a subject of uncommon magnitude, and one of deep and vital interest to the cause of the ascended Redeemer in our beloved country. They may respectfully ask the favor of you, either to call a little meeting or to converse informally with some of the most intelligent gentlemen in your place and to elect and transmit as soon as possible to the Rev. Mr. Brownlee, D.D., New York, Chairman of this Committee, all the information which you can obtain [relative] to the following questions:

"1. What facts are there in your vicinity showing the existence or increase of the Roman Catholic religion?

* Copied from *The Catholic Press* (Hartford), February 12, 1831.

“2. What is the state of the public mind in your place in reference to that sect?

“3. What prospect is there with you of patronage to a Paper well conducted which shall temperately expose the errors of Papacy—sound a note of alarm to Protestants, who are contributing their money for him whom they profess to believe to be Anti-Christ and who are unsuspectingly placing their sons and daughters in *Jesuitical* Colleges and *Seminaries* of learning?

“4. Is there any Roman Catholic paper published in your place or vicinity?

“5. How is the paper now published in this city called *The Protestant* estimated amongst you? and what alterations, if any, in its matter or spirit are desirable?

“Now, Dear Sir, we hope that this circular will not meet the fate of many similar addresses to the public at the present day—an unanswered oblivion. We believe that the crisis has now arrived when with the Apocalypse in our hands and the facts connected with ‘The MAN of SIN’ before our eyes, slumber and silence on our part are crimes, if not treason against the great and only Head of the Church, Christ Jesus our Lord.

“Facts concerning the present state of the Roman Hierarchy in parts of Europe,—facts evincing the present feelings and plans of the Papal power on this Continent in reference to the establishment and increase of Roman Catholic Churches and Jesuit Colleges in these United States,—the tide of Papal emigration now washing our shores and beating against wharves in this vicinity,—and Catholic influence on the press and on the ballot-box have led some of us, on our knees in the closet, to cry out: ‘O Lord God, how long shall Babylon the great yet war with the Saints, and be drunk with their blood? in this favored land where civil and religious liberties have been bought with the lives of our persecuted Protestant Fathers.’

“These things have induced us, Dear Sir, earnestly to seek of you all the local information which you can obtain, to silence our fears, if groundless—to confirm them, if true! Your answer will be anxiously expected.

"In hopes of its speedy reception we remain your friends and fellow servants

" W. C. BROWNLEE.

" D. L. CARROLL.

" L. R. REESE.

" NEW YORK, October 23, 1830."

Dr. Brownlee, the first of the signers of the above circular, a minister of the Dutch Reformed Church in charge of the Middle Church, then at Beekman and Fulton streets in the city of New York, was a man of violent temper and unrelenting in his hostility to the Church. Reese was his associate in the same church.

The other signer, Carroll, was the son of Irish and Catholic parents and had been brought up in the Catholic faith, which he abandoned and became a Presbyterian. He travelled through the country soliciting funds to enable him to carry on the war against "Popery," and directed his virulence against the religion which he had abandoned.

Bishop England wrote of him * that "he served the cause of truth and Catholicity by his vulgar abuse and malignant vituperation."

About the same time further religious agitation, less offensive perhaps in tone than that inaugurated by Brownlee, but not less hostile to the Church, sprang up in various parts of the country. In 1831 the famous debate was begun at Philadelphia between Father John Hughes, afterwards Archbishop of New York, and Reverend John Breckenridge, a minister of high standing in the Presbyterian Church. This controversy, lasting for over a year, was maintained in a series of letters written by the antagonists and published in *The Presbyterian* and the *Catholic Herald* which had been selected by them for this purpose. It was resumed four years later in an oral debate which took place in a public hall in Philadelphia, lasting for six successive nights; it was attended with more personalities and marked by greater bitterness than had characterized the earlier written debate. Of this period the biographer of

* *U. S. Cath. Misc.*, 1832-3, pp. 326-342.

the Archbishop wrote:* “Vilification of Catholics was just then in fashion all over the United States. The religious papers of all denominations teemed with polemics to an extent which nowadays would not be tolerated.” The Second Provincial Council of Baltimore deplored these attacks upon the Church and exhorted the people “to patience and forbearance under the vituperation and calumnies of a hostile press.”† The election as chaplain to the United States Senate of the late Dr. C. C. Pise, distinguished scholar and patriot and the favored and intimate friend of Charles Carroll, provoked some of the “religious” journals to lament the increasing danger to the liberties of the republic and to protest against the appointment.

In Boston Rev. Lyman Beecher, one of the most influential ministers of the Congregational Church, delivered a series of sermons in the Park Street (Congregational) Meeting-house,‡ in which he assailed and misrepresented the teachings of the Catholic Church. Bishop Fenwick in a series of public lectures answered these accusations, but the Rev. Dr. Beecher continued his attacks, inflaming the minds of his already prejudiced audience, so that no inconsiderable share of the responsibility for the destruction of the convent at Charlestown, which occurred a few years later, may justly be charged to the persistent attacks of this inflammatory controversial act. As illustrating the unworthy methods resorted to against the practice of the faith in Boston, Bishop Fenwick tells in *The Jesuit* of what were called “Sunday clothes” which were loaned to the poor children of Catholic parents on Saturdays, to be worn on the following Sunday by the children who were to present themselves at the Protestant Sunday-school, and to return the garments on the following day.

In New York *The Protestant* continued its diatribes against the Catholic religion and sought to engage some cham-

* See Hassard's *Life*, p. 145.

† *History of the Catholic Church*, Vol. III., p. 434.

‡ *The Jesuit*, Vol. I., p. 218; Shea, *History of the Catholic Church*, Vol. III., p. 466.

pion of the Church in a doctrinal controversy, but this step was discountenanced by Bishop Dubois. Now for the first time, as far as we have been able to observe, appeared the title "Native American" signed to a communication sent to the *Christian Watchman* of Boston relative to the establishment of the Inquisition in the United States.*

A committee "for the protection of the rights of conscience in the city of New York" was organized, and a petition signed largely by the members and employees of the American Bible Society and kindred institutions was presented to Congress for the stoppage of the mails on Sunday, and incidentally for the recognition by the government of "Bible Christianity."

The prejudice so industriously manifested against the Church could not fail to excite unthinking minds to deeds of violence. On November 3, 1831, St. Mary's Church, in the city of New York, then on Sheriff Street, which had been purchased from the Presbyterians, was deliberately set on fire in three separate places and was totally destroyed with its sacred vessels and vestments. There seems to have been no attempt by judicial inquiry to fix the responsibility for this outrage. Shea, however, attributes it to the anti-Catholic prejudice of the day.†

In addition to the work non-Catholic religious newspapers were doing in fomenting anti-Catholic prejudice, the printing-press was utilized in turning out a variety of books whose titles, to say nothing of their contents, were such as to attract the attention of unthinking or evil-minded persons to the "iniquities" which were charged against bishops, clergy, and religious women of the Catholic Church. Among these were "Father Clement," "Louise, the Canadian Nun," "Rebecca Reid, or Six Months in a Convent," followed a few years later by that most shameless of all impostures "The Awful Disclosures by Maria Monk." As early as 1821 a fraudulent history of the Catholic Church had been issued at Boston, destined to strengthen the religious prejudice then existing

* Quoted in *The Jesuit*, Vol. I., p. 242.

† History of the Catholic Church, Vol. III., p. 498.

in New England. About 1830 appeared "An Exposition of the Principles of the Roman Catholic Religion, with Remarks on its Influence in the United States." The author, who concealed his identity under the signature "Philaethes," complained of the "bold profanation of the Sabbath," the "current of immigration carrying away immortal souls beyond the light of the Gospel," and the "rapid spread of the Roman Catholic religion" as among the chief dangers which threatened the republic. In 1833 a company of clergymen of the Presbyterian and Dutch Reformed churches, including Dr. Brownlee of *The Protestant* and the Rev. John Breckenridge, procured the publication of a bible which they falsely certified to be an exact and faithful copy of the original Catholic Testament issued at Rheims in 1562. The book was little else than a reproduction of the Protestant "Bishop's Bible" published in London, 1601. The deception involved in this publication is demonstrated in a note added by Dr. Shea to Bishop Bayley's *History of the Catholic Church*, pp. 124-127. During this same year, 1834, a series of articles appeared in the *New York Observer*, over the signature "Brutus," entitled "Foreign Conspiracy against the Liberties of the United States." These were afterwards collected in a volume and published by the author; they obtained an extensive circulation as well as the commendation of the Protestant religious press. While the doctrine and practices of the Church were assailed by accusations which had already been made tolerably familiar to the American people, the Leopoldine Society, or Leopold Foundation as it was sometimes called, was the special object of attack, for the reason that it had contributed generously to the support of Catholic Missions in the United States. The fact that this society had its home in Catholic Austria was made the pretext for arguing that there was a conspiracy between the Pope, the Jesuits, and the Catholics at Vienna for the subjection of our country to the dominion of Rome, and that in furtherance of this conspiracy sums of money of alarming proportions were being sent here, and the country overrun by Jesuits inspired by the same unlawful purpose. These arguments doubtless

helped to swell the current of intolerance which was then so rapidly rising, and to inflame the minds of the people against the Catholic foreigner. The noble service rendered by the Leopoldine Society to the early Catholic Missions is so little known that a brief account of the organization and purposes of the society may not be out of place.

This pious society was erected at Vienna in 1828, and was approved by Pope Leo XII. in January following. Its organization was largely due to the efforts and zeal of Very Rev. Frederick Rese, who was Vicar-General of Bishop Fenwick of Cincinnati, and afterwards Bishop of Detroit. He visited Vienna and made known in Catholic Austria the urgent need of priests and also of funds for the support of Catholic Missions in this country, especially in the Western Territories. The spiritual object of the society, as declared in its rules, was "to promote the greater activity of Catholic Missions in America," and its name was to be a memorial of her deceased majesty Leopoldina, Empress of Brazil, born Archduchess of Austria. A fund was contemplated to be derived from the weekly alms of the members, and these were to be "conscientiously applied, and in the most economical manner, to the urgent wants of American Missions as they are made known by authentic accounts and careful investigation." The Archduke Cardinal Rudolphus, Archbishop of Olmütz, was the supreme director of this society, with the Archbishop of Vienna as its immediate superior, and it enjoyed the patronage of the Emperor Francis I.

The saintly Father Baraga, afterwards first Bishop of Marquette, Mich., was the first candidate sent forward to the American Missions by the society, which advanced him 400 florins toward the expenses of his journey from Vienna to Cincinnati, where, in 1830, he commenced his labors under Bishop Fenwick.*

How generous the Roman Catholics of Austria showed themselves toward the struggling Church in North America may be judged from the fact that during the first year (1830) following the organization of the society it collected and re-

* Verwyst, *Life and Labors of Rev. Frederick Baraga*, pp. 101, 102.

mitted to the bishops and missionary priests in this country the sum of 34,420 florins, equal to, say, \$17,210, and maintained that average per year during the period following down to 1867, the total contributions amounting to 1,244,085 florins, or about \$622,042,* distributed among twenty-two dioceses.

Our narrative has brought us to the year 1834, close upon that mournful climax the burning of the Ursuline Convent of Charlestown, which proclaimed alike the ferocity of the mob and the bitter hatred against Catholics then existing in New England. A "Native American" party, organized for the avowed purpose of political opposition to the Roman Catholic Church, was called into existence about the same time. Any statement of the principles of this party and of its methods and practices and of their results would require more space than is now at our disposal, and we must defer speaking on these subjects to another occasion.

* Verwyst, *Life and Labors of Rev. Frederick Baraga*, p. 425.

NEW YORK'S FIRST CATHOLIC NEWSPAPER.

BY THOMAS F. MEEHAN, A.M.

THIS is the great newspaper era, and the Catholics of the United States are frequently blamed for their neglect of the immense influence of the modern press. The reproach that they fail to properly support and encourage a periodical literature of their own seems well founded. It appears even more justifiable when we find in the records of the past the proof of the interest and practical help our forefathers gave the efforts to teach and mould public opinion at a time when their numbers were small, their means limited, and all their surroundings much more unfavorable than they are at present.

One of our almost forgotten pioneers in the field of journalism is Thomas Lloyd,* the founder of American shorthand writing and the official reporter of the early sessions of Congress. It is claimed that when Washington stood on the balcony of old Federal Hall in Wall Street, New York, to take the oath of office as first President of the United States and to deliver his inaugural address, Lloyd was beside him and reported it. This report was laid before Congress on the following day, and a copy of it given to the *Gazette of the United States*, which printed it on May 21, 1789.

Lloyd was born in London, England, August 14, 1756, and at an early age was sent to be educated to the Jesuit College of St. Omers, Flanders, where he remained seven years, and learned the system of shorthand writing taught by the Jesuits. Among his instructors and friends at this school were John Carroll and Leonard Neale, afterwards first and second Arch-

* Martin I. J. Griffin in *Philadelphia Catholic Standard and Times*, Sept. 21, 1902.

bishops of Baltimore. Following Dr. Neale's advice he came to Maryland from England in 1771, and located in St. Mary's County.

When the Revolution broke out Lloyd was nineteen years of age. He joined the patriot army as third lieutenant in one of the seven independent companies raised in Maryland. In command of this he served until it was disbanded during the Jersey campaign, December 1, 1776. He then received an ensign's commission in the Third Maryland Regiment, and was wounded and captured by the British at the battle of the Brandywine, September 11, 1777. He was exchanged and returned to Lancaster, Penn., to recuperate, being attended there by the famous Dr. Rush. He then received an appointment in the Quartermaster's Department with the rank of captain, and was sent on a secret mission to France and England. On his return he married Mary Carson, at Lancaster, on October 2, 1780.

He next served as secretary to the first Treasurer of the United States, Michael Hillegas, until after peace was restored. In 1795 he reported the proceedings of the Pennsylvania House of Assembly for the *Pennsylvania Packet*, the first shorthand newspaper reporting ever done in Philadelphia. In 1789 he republished, from the London edition, "The Unerring Authority of the Catholic Church in Matters of Faith." He was present as official reporter at the sessions of the first House of Representatives in New York, and published "The Congressional Register or History of the Proceedings and Debates of the First House of Representatives of the United States of America," in four volumes. He followed the Congress to Philadelphia, in December, 1790, and was again made the official recorder of its debates.

Having some property interests in England through his father, he went there with his wife in the fall of 1791. In September of the following year he was arrested for debt and thrown into the Fleet Prison. Here he got into further trouble, being charged with "seditious libel intending to excite and stir up divers prisoners to break open said prison and to escape

and go at large with force and arms in the Fleet Prison." At his trial he defended himself and was the first one to claim as an American citizen a jury of half aliens. He was convicted of the charge against him and sentenced, on January 31, 1793, to one hour in the pillory, three years in Newgate Jail, and to find securities for \$500 for good behavior for five years. After a vain appeal for redress to Thomas Pinckney, United States Minister to England, he served his term of imprisonment. During his three years' incarceration, however, he published two editions of a report of his trial and organized the American Republic's Manufactures Company to make "from materials of animal or vegetable substances cloth, blankets, carpets, hats, caps, bodices, stockings, linens, cottons, and other descriptions of goods." It had a capital of 375 shares at \$400 each.

He returned after his release from prison to Philadelphia, and was again made official reporter to Congress there and at Washington. In 1821 he reported the trial of the suits between Bishop Conwell and the rebellious priest William Hogan of St. Mary's Church, Philadelphia. He died January 19, 1827, at No. 148 (now No. 220) North Eighth Street, Philadelphia, and was buried in St. Augustine's churchyard. His grave, long unmarked, is soon to have a memorial tablet set up by order of the National Shorthand Reporters' Association of the United States. At the convention of that organization held in Boston, August 19-22, 1902, an appropriation was made for this purpose and a committee, consisting of Edward V. Murphy, official reporter of the United States Senate, and Ruel Small, official reporter of the House of Representatives, was appointed to carry out this laudable tribute to the father of American shorthand.

The well-known Matthew Carey (born in Dublin, Ireland, January 28, 1760, died in Philadelphia, September 16, 1839) was during his entire extraordinary career indefatigable as a printer, writer, publicist, and editor. Viewing the multiplicity and variety of his productions, it is strange that he was not the pioneer also in the field of American Catholic journalism.

There is preserved in the library of Holy Cross College, Worcester, Mass., this letter sent to him by George Washington:

"MOUNT VERNON, 15th Mar. 1785.

"Sir: I proposed so soon as I understood you intended to become the publisher of a News Paper in Philadelphia to request that a copy of your weekly production might be sent to me. I was the more pleased with this determination when by a letter by my friend the Marquis de la Fayette I found he has interested himself in your behalf.

"It has so happened, that my Gazettes from Philadelphia, whether from inattention at the Printing or Post Offices, or other causes come very irregularly to my hands. Let me pray you therefore to address those you send me, in the appearance of a letter—The common paper, usually applied, will do equally well for the cover.—It has sometimes occurred to me, that there are persons who, wishing to read News Papers without being at the expense of paying for them made free with those which are sent to others; under the garb of a letter it is not presumable this liberty would be taken.

"I am—sir

"Yr. most obedt. servt.,

"GO. WASHINGTON.

"Mr. MATHEW CAREY, Printer of the *Eveng. Herald*."

Carey dedicated his *American Museum or Universal Magazine*, 1790, to "Dr. Carroll, Bishop elect of the Catholic Church," and printed about the same time (December 1, 1790) the first English edition of the Douay and Rheims version of the Scriptures published in the United States; but the honor of starting the first newspaper of which Catholicity and Ireland were the leading topics belongs to Thomas O'Connor, father of the eminent jurist Charles O'Connor. It was printed in this city and called *The Shamrock or Hibernian Chronicle*. A file, preserved in the Library of Congress, at Washington, has that title from December 15, 1810, to June 5, 1813. Then the "*Hibernian Chronicle*" end was dropped and it was *The Shamrock* alone from June 18, 1814, to August 16, 1817, when it ceased to be published. In January, 1819, Mr. O'Connor revived it in the form of a monthly magazine called *The Globe* which lasted about a year.

"My father emigrated in 1801," says his son, writing of him under date of New York, February 25, 1867, "and died in this city in 1855, at the age of eighty-five. I think he never aspired to the character of an author. He first resorted to his pen as a means of earning a scanty subsistence for his family. This must have been about the year 1811. He was connected with the press at intervals thenceforward until he had reached a very advanced age. . . .

"He was a devoted Catholic, an enthusiastically patriotic Irishman. . . . Whether employed in procuring bread for his family or in the freely chosen pursuits of easy leisure, his pen was always under the influence of these sentiments. It was ever directed in vindicating the fame of Ireland, the honor of our United American States, or the truth and purity of his cherished Mother, the Apostolic Church." *

In the early twenties of the last century the lamentable Hogan schism in Philadelphia led to the founding of several papers advocating both sides of the controversy. New York's first distinctively Catholic paper, however, did not appear until 1825. It was called *The Truth Teller*, and the first issue is dated Saturday, April 2, 1825, and bears this imprint:

"New York: Published regularly every Saturday by W. E. Andrews & Co. at the office of the TRUTH TELLER, 95 Maiden Lane, where Communications (post-paid) are respectfully requested to be directed. Terms, Four Dollars per annum—payable half yearly in advance. Subscriptions and Advertisements will be received at the office of the TRUTH TELLER, Mr. J. Costigan's Catholic Book-store, 17 Chatham Street, by Mr. P. O'Connolly, general agent,—Mr. B. McKenna, Agent for New York, Brooklyn, and the surrounding neighborhood, and by the following agents. . . . Printed by M. Toohey and J. McLoughlin, 11 Spruce Street."

It was an eight-page paper, 10×14 inches, printed in large clear type in three wide columns. The above imprint appears on the first six issues. Then the "W. E. Andrews & Co." is dropped and there is no publisher's name given until the issue of October 29th, when "Printed by the Proprietors George Pardow & Wm. Denman, at the office Collect opposite Canal

* *Bibliographia Catholica Americana*, pp. 209, 210.

Street," appears. The publication office remained at No. 95 Maiden Lane. In the issue of January 2, 1830, George Pardow states that he has sold his interest in the concern to Wm. Denman, under whose management it was continued until March 31, 1855, when Denman sold the paper to Patrick Lynch and William L. Cole, proprietors of *The Irish American*. They published it for a short time as a separate paper and then merged it in *The Irish American*.

There is not a word of local Catholic news in the first issue, nor a local item of any kind, except one notice of a coroner's inquest on a man accidentally scalded to death. It is only when we reach the sixth number, that of Saturday, May 7th, that we find any mention of local Catholicity. It is an announcement that on the following day a charity sermon would be preached by the Rev. Dr. John Power in St. Patrick's Cathedral for the building of an Orphan Asylum under the care of the Roman Catholic Benevolent Society. The first page of Vol. I., No. 1, is taken up with a long "Address" explanatory of why the paper had been started. This says nothing at all about local news, but devotes itself entirely to a diatribe against the English press in their propaganda of religious untruths especially among the people of Ireland. It ends with the sentence, "We shall be guided by the TRUTH, the whole TRUTH, and nothing but the TRUTH." Six columns are devoted to the proceedings of the Catholic Association in Dublin at meetings held two months before, and to a debate in the House of Commons on the same association about the same date. The publication of Cobbett's "History of the Protestant Reformation" is begun, two columns being given to it. An essay on "The Science and Literature of the Middle Ages," signed "C.," takes up a page. This with a column-long poem, an "original" effort on "Greece," some short space-fillers, and two columns of advertisements complete the number.

Since there is no local news, these advertisements supply some interesting information. Charles O'Connor (he had two n's in his name then as his father had) advertises himself as "Counsellor at Law, No. 10 Frankfort Street." Haydn &

Timmins, 58 Pine Street, have four announcements of jewellery, plated ware, etc., hardware, cutlery, dry goods, etc. The many items under each show that they long anticipated our modern department stores. Peter Fox ("late foreman to Mr. Daniel Baehr of Wall St.") was a draper and tailor at No. 130 Fulton Street. P. Kearney was in the same line at 38 Fulton Street, and J. B. Walker at No. 2 William Street. Joseph Bonfanti has a queer rhyming announcement, seven stanzas long, of the "unusual rich variety of Fancy Articles" at his "fancy store 297 Broadway nearly opposite Washington Hall." P. Tunny and J. Buchannan, who were located at 498 Pearl Street, state that they "keep constantly on hand a general and extensive assortment of ready made COFFINS at their established Warehouse which they will sell at the most reduced prices to those who may favour them with their orders. The public will avoid the impositions which are too frequently practised on them by persons who take every advantage in that melancholy moment to extort exorbitant prices."

John Hogan of "Hogan's Corner" announces "that he continues the Grocery and Tavern in the house opposite the stand of John Thomas on the stage road from Newburgh to Kingston." S. King's "Cheap Book Store, No. 136 William Street," sold wholesale and retail "Roman Missal by Rev. Dr. England." E. Cumminsky, Philadelphia, advertises "Grand Folio Haydock Bible in 120 weekly numbers"; and H. C. Carey and I. Lea, also of Philadelphia, the "Third edition, greatly improved," of Mathew Carey's "Hiberniae Vindiciae." W. Darragh was a tin and sheet-iron worker at the corner of Bleecker Street and the Bowery; J. Francis, a surgeon dentist at 121 Chatham Street; Stephen E. Tefft, a manufacturer of "Glass, Sand and Emery paper of the first quality" at 163 Chatham Street; and the readers were told that "Byrne's old established Quill and Wafer Manufactory is in full operation at No. 42 Gold Street, where the above articles can be purchased on Credit or Cash much cheaper than from the importers of Dress Goods, in consequence of the late Tariff." A boarding

and day school for young ladies was kept by "Mrs. Carroll from London" at No. 20 ~~James~~ Street.

Joseph Bonfanti, whose advertisement is mentioned above, was one of the queer local characters of the early years of the last century and a merchant of importance. He is buried in the old East Eleventh Street cemetery, where his tombstone gives these details of his career:

Joseph Bonfanti,
Native of
Monticello in Italy.
Born December 9, 1798.
Died Sept. 26, 1838.

On the lateral slabs are engraved these tributes:

"Universally esteemed as an affectionate husband, a kind father, and a sincere friend."

"Tribute of Respect to the Memory of Departed Worth."

"Cheerful he journeyed through life's checquered wild,
Honest, sincere, benevolent, mild.
As husband, father, friend fulfilled his part,
Affection's smile the sunshine of his heart."

His was the original variety store of New York. He kept everything in the fancy line. "Bonfanti and his splendid stock and harmonious poetry made him a great favorite with the fashionable dames of New York. . . . That poetry was deemed wonderful, and it would have been, had it been written by Bonfanti. But it was not. The mad poet McDonald Clark wrote it or Woodworth the poet. The author of 'The Old Oaken Bucket' was alive and poor at that time, and I think he was one of Bonfanti's poets, for in after-years the sons of the poet Woodworth succeeded to the business of Bonfanti." * The universality of the contents of his store was in his time a local proverb. The advertisement in the *Truth Teller* is worth quoting as a curiosity and as bearing out his repute as an enterprising merchant. This is the way it is printed:

"FANCY STORE 297 Broadway, nearly opposite Washington Hall. Joseph Bonfanti begs respectfully to inform the Public that he has at present an unusual rich variety of FANCY

* The Old Merchants of New York, Vol. I., p. 109.

ARTICLES which he is disposing of on very reasonable terms. Among innumerable other useful ornamental requisites he has

A wonderful bird the size of a bee
That flutters his wings as he would on a tree;
Hops, twitters, and sings on the lid of a box,
To which he hides quickly when any one knocks.

Large elegant timepieces playing sweet tunes,
And cherry stones too that hold ten dozen spoons,
And clocks that chime sweetly on nine little bells,
And boxes so neat ornamented with shells.

There's keys and there's seals, which are musical too,
And snuff-boxes playing some tunes that are new;
With beautiful dolphins and whales for a bride
To hang on her bosom with watches inside.

There's rings for the finger and pins for the neck
Of every new fashion the ladies to deck;
In both of which watches that go when wound up
Will tell you the moment to breakfast or sup.

Head dresses for ladies and combs for young lasses,
Thread cases and needles and round quizzing glasses,
The best of court plaster for scratches and pimples,
Steel, silver, and plated, and all other thimbles.

He's drawing room ornaments whiter than plaster,
A beautiful stuff which is called alabaster;
For beauty and elegance nothing surpasses,
Arranged on the chimney-piece in front of the glasses.

Gold miniature frames and kid gloves in nut shells,
Needle cases, scissors for matrons or belles;
Tooth-brushes, pomatum, and nail-brushes small—
If I counted till doomsday, I cannot count all."

Father Thomas C. Levins was a frequent editorial and controversial contributor to the paper when it was fairly started, and so were Dr. Macneven, the venerable Thomas O'Connor, Thomas S. Brady, and other men prominent in the Catholic community of the time. Father Levins' first communication over his favorite pen-name, "Berkley MacAlpin," is a long letter written from Georgetown Heights, May 11, 1825, warning the editor of the danger of the choice of such a title as the "Truth Teller," and incidentally taking a fling at several of the anti-

Catholic editors of the period. At the end of six months, on September 14th, there is an editorial notice which states that "although the *Truthteller* has only been six months in existence we can safely assert that the circulation is as great as any weekly paper published in New York. . . . Some samples we think we have given of our ardent disposition to check that abuse of Catholicism so peculiar to some editors of the public press. We wish at present to touch very lightly upon this particular topic and we will merely remark that certain respectable neighbors never thought it necessary to abstain from vilifying the Creed of their Catholic subscribers and supporters until the *Truthteller* started into existence." Opponents, in the present day, of the do-nothing and keep-quiet policy will find comfort in the last statement.

Who W. E. Andrews, mentioned in the first number of the *Truth Teller* as editor, was, does not appear. From references to him he seems to have had something to do with a paper of the same name printed in London. The New York *Truth Teller* of May 14, 1825, quotes an "article from the pen of Mr. Andrews, the London editor. It gives such a just and correct view of the state of the affairs of the Catholics of Ireland, and coming from a person so well qualified, being on the spot, to form a correct judgment, that we cannot deny ourselves the pleasure of inserting it for the benefit of our readers." In an advertisement in the first issues of the paper James Costigan, 17 Chatham Street, announces that he has for sale among other works "W. E. Andrews' Review of Fox's Book of Martyrs, first volume complete," and "The Catholic School Book, containing easy and familiar lessons for the instruction of youth of both sexes in the English language and in the paths of true Religion and Virtue, by W. E. Andrews."

In the paper of September 10th there is a notice headed "Important" which goes on to say: "In order to counteract the injurious effects produced against Catholics by pretended reports from private correspondents in Paris sending over calumnious and false statements which, after appearing in the English Papers, are copied with avidity into the Prints of this country,

we have in conjunction with Mr. Andrews, the editor of the London *Truthteller*, established a correspondence with a Catholic Gentleman residing in Paris, in every way qualified for the task, who will from time to time transmit true and correct accounts of the state of affairs more particularly in regard to Religion in France and on the Continent." The first letter, under date of Paris, July 21st, is then printed.

Perhaps the Andrews connection with the enterprise may be attributed to George Pardow, who was a scion of an old English Catholic family. Pardow is a Norman name and was originally *De par Dieu*, "In the name of God." It then became *Pardee*, *Pardoe*, and *Pardow* in the patois of successive generations in Lancashire, where the family was located. George Pardow was born near Birmingham, February 26, 1772. He married Elizabeth Seaton on November 18, 1799, and by her had ten children, six boys and four girls. Of these six, Frances, Helena, Gregory, Bryan, Robert, Julia, and George (second), were living when the family emigrated to New York in 1823. The others, George, James, Austin, and Christina, died in England. He was in the wholesale hardware and pen business in England and transported it to this city. His shop was in Maiden Lane, where the office of the *Truth Teller* was located. Sixty years ago "Pardow's Pens" were a famous local trade staple.

The chronicles of the times show that George Pardow was active and prominent in all New York Catholic affairs. The first public mention of him is in the list of subscribers to the Rev. Dr. Power's New Testament published here in 1824. He was long a trustee of St. Peter's Church, Barclay Street. He sent his sons Gregory and Robert to be educated at Stonyhurst College, the former entering there January 14, 1817, and the latter on September 6, 1821. Gregory also studied at Rome, and later at St. Mary's College, Baltimore, Md. He was ordained a priest here in New York on September 8, 1829, by Bishop Dubois. In the *Truth Teller* of Saturday, September 12th, is this notice of the event:

"On Tuesday last in St. Patrick's Cathedral the Right

Rev. Dr. Dubois conferred the holy order of Priesthood on Mr. Gregory Bryan Pardow. The Bishop has appointed tomorrow forenoon at half past ten o'clock for the celebration in the Cathedral of his first Mass. A select choir under the direction of Wm. Taylor, Esq., will contribute their services and perform appropriate sacred music. A sermon will be preached by the Rev. T. C. Levins."

In the following issue, September 19th, the account of the ceremony reads:

"We were extremely gratified with the performance of the choir at St. Patrick's Cathedral on Sunday last on the occasion of the Rev. G. B. Pardow's celebration of his first Mass. The church was extremely crowded and we noticed a number of strangers. The quintette and chorus of Sir John Stevenson's fine anthem, 'O Lord our Governor,' by Mr. Singleton and Miss Coates and Messrs. Weight, Cole, and Taylor, was sung in fine style, as was Mrs. Singleton's solo in Handel's 'Angels ever, ever bright and fair.' Kent's beautiful anthem 'Hear my prayer' and more particularly the duets by the ladies were executed in a correct and pleasing manner."

There is no mention of the sermon or other religious detail, but with a due regard for historical accuracy the editor, in the succeeding issue of September 26th, makes this addition:

"Errata—In our notice of the choir of St. Patrick's Cathedral inserted in last week's *Truth Teller*, a typographical error occurred which we hasten to correct. Instead of Mr. Singleton it was *Mrs.* Singleton who sang the quartetto with Miss Coates."

Father Pardow's career in the ministry was short. He died, aged thirty-four years, April 24, 1838. He served at Newark, N. J., 1829 to 1832, where he was the first pastor, and was stationed at Albany 1836 and 1837. He is described as an elegant writer and preacher, but of delicate health.

His sister Julia entered the Convent of the Sacred Heart December 15, 1845, and took the veil as a religious of the Sacred Heart January 2, 1846. She was Superior of the convent in West Seventeenth Street for several years, and died September 22, 1857. Helen Pardow married Mr. Edward Mullen, and after his death joined the Sisters of Mercy, June 23, 1854, taking

the name of Sister Mary Teresa. She died as Mother Teresa in the old Convent of Mercy, No. 35 East Houston Street, in January, 1870.

Robert Pardow, their brother, was long a well-known business man in this city, where he died May 11, 1882. Two of his daughters are Madame Augusta and Madame Pauline Pardow of the Sacred Heart Order. His son is the Jesuit Rev. William O'Brien Pardow. Another son, Robert Pardow, Jr., married Miss Kate Carrigan July 31, 1866. She died March 30, 1873. Robert Pardow, Jr., was a Wall Street broker and served during the war in the Twenty-second Regiment of the New York militia. After the death of his wife he joined the Jesuits and was ordained a priest. He died of disease contracted in the Charity Hospital, Blackwell's Island, at St. Francis Xavier's College, May 8, 1884. He had three children, two sons and a daughter, all of whom are still living. The daughter, Mary (Mrs. Joseph Hooper), resides in California and has a family of seven children. Robert Pardow, Sr., married a daughter of William O'Brien, the banker. She died May 18, 1870, and was buried in old St. Patrick's churchyard, but the remains were afterwards removed to Calvary Cemetery, together with those of the other deceased members of the O'Brien family.

William O'Brien, Sr., the founder of this family here, was one of the interesting figures of New York a century ago. The O'Briens are among Ireland's noble families, being kings and princes of Thomond. Their greatest ancestor was Brian Boru, the one hundred and seventy-fifth monarch of Ireland, a man justly celebrated for his great mental endowments and physical energies. In modern times they were Marquises of Thomond, Earls of Inchiquin, and Barons of Burren, in the county of Clare, and were distinguished officers in the Irish brigades of the army of France, under the titles of Earls of Clare and Counts of Thomond. In 1798 William O'Brien, by his patriotic fervor in the Irish national cause, forfeited his right to the title of Earl of Inchiquin and, selling his Irish property, came to New York. Here he founded a banking house in 1800 that has flourished with the highest credit to

this day. It was once offered the New York agency of the Bank of England, but through patriotic motives the valuable alliance was refused. William O'Brien died August 31, 1846, aged seventy-eight years. He was succeeded in his banking house by his sons, William, John, and Robert; the latter, the survivor of the three, died on May 10, 1902. Robert never married. William, Jr., had eleven children, of whom three are living: Joseph O'Brien, Mrs. William Lummis, and Miss Eliza A. O'Brien.

George Pardow, Sr., died in this city April 7, 1846, aged 74 years. His wife, Elizabeth Seaton, died on June 16, 1841, aged 61 years. They were buried in old St. Patrick's burying-ground. Mr. Pardow's partner, William Denman, survived him many years, till September 12, 1870. He was a curious character, a low-sized, small man in stature and without any special literary culture. He usually wore a military cloak and called himself "Major," though even as early as 1832 his right to this title seems to have been questioned. The Catholics in those days in New York were nearly all Irish, and Denman was not slow to profit by the political prominence and influence his position as the owner of a Catholic paper gave him. In time he became quite an important local political figure. The paper, too, gave much more attention to Irish and political topics than it did to religious matters. It is exasperating to the investigator of to-day, anxious for data of some item of local church history of that time, to find no mention of it in the pages of the paper, which are filled with column after column of the debates in the House of Commons on Repeal and Catholic Emancipation and other news of various kinds from Ireland. Politics and a taint of trusteeism evidently alienated his clerical support, and rival journals were started, the *Weekly Register* on October 5, 1833, the *Catholic Register*, 1839, the *Freeman's Journal*, 1840, and others before whose competition the prestige and circulation of the *Truth Teller* waned.

In 1832 Andrew Jackson was a candidate for re-election as President, and the United States Bank was an issue. The editor of the *Truth Teller* was a vigorous Jackson Democrat, and

some of his political enemies, belittling his military title, dubbed him "Sergeant Denman." His answer is curious:

"The *pretended* friends but the *real* enemies of the Irish patriots, those who would link Macneven to the car of a Clay, Sampson to that of a Grainger, and the son of an Emmet to that of the party which through its accredited agent in London protested against the grant of permission to Irish republicans to emigrate to the United States, in consequence of which protest the virtuous and talented Thomas Addis Emmet was doomed to spend more than four years of his valuable life in the cold and dreary fortress of Fort George—those pretended friends but real enemies of the Irish patriots attack us with violence, malignity and falsehood for no other worldly cause than that we are and acknowledged to be the *real* friends of the Irish people. We are called an *Englishman*—what a crime!—a *sergeant*—what a disgrace! and are charged with the crime of *drilling* the Irish. And what of all this? what had our place of birth or our profession to do with the question?—We are indeed of English birth and so was a Chatham; we were not and we are not a sergeant; and had we been such we would not disown it, for we know no disgrace attached to the office; and we must doubt the *republicanism* of the editor who would *stigmatise* us as such. We are charged with the high crime of drilling the Irish. We are labouring to *prevent* their being drilled. Who, let it be asked, drilled the Irish or rather endeavours to drill the Irish at Philadelphia? The drillers at Philadelphia may rest assured that their efforts will prove a downright failure; the *federal sergeants* after all their boast will find themselves without recruits on the day of battle. Irishmen will not be drilled—they will not desert their principles—they will not be set apart for the purposes of a *faction*—they will vote *for* liberty and *for* America—On the day of election they will vote *with* Americans, with the *Democratic* Americans—and for the MAN of the PEOPLE."*

Much more of this sort of argument shows that there was an effort in that day by the Federalists to organize what we now call "an Irish bolt," and that the Major and his friends labored strenuously to prevent it. Some facts about Denman are given in the Brooklyn *Eagle* of July 28, 1880, on the authority of his eldest son, the late Charles L. Denman, then the only surviving member of the family. According to this, William Denman

* *Truth Teller* editorial, Sept 22, 1822.

was born in Edinburgh, Scotland, March 17, 1784. His father was a German and his mother an Alsatian. He married the daughter of an Austrian officer named De Monti, and claimed to have been in the English army before he came to New York and to have been wounded at the battle of Waterloo. Mrs. Denman died in 1847 and was buried in St. Patrick's churchyard. They lived then in James Street. She was the mother of twelve children, but five of whom, four sons and a daughter, lived to maturity. The sons were educated at St. John's College, Fordham, West Point, and Annapolis. The daughter went to St. Joseph's Academy, Emmittsburg, Md. Three of the sons were in the United States service. Adjutant Frederick J. Denman of the U. S. Artillery was accidentally killed in Texas in 1854. Acting Ensign Joseph A. Denman of the U. S. Navy died in 1862. Col. Charles L. Denman was in the Mexican War and in the South American consular service, and died March 17, 1893. The youngest son, William, was for a number of years an editor of the *New York Tablet*. The only daughter, Mary Eliza Denman, married John Colgan, a wealthy brewer of this city, and died in 1868.

The old Major outlived all his day and generation and spent most of the last years of his long life unknown and unnoticed in the family of a friend, the late Mrs. James Coleman, who was a sister of William O'Brien, the Bonanza millionaire. When he sold the *Truth Teller* in 1855 he offered it first for \$500. Then the purchasers thought they would compromise on the price, and after some negotiation, and in view of his age, they agreed to pay him for it \$5 a week during his life. This was accepted, and the payments began April 2, 1855. As he did not die until September 12, 1870, the "compromise" payments went on for over fifteen years and cost the purchasers \$4,030. They thus learned an expensive lesson in the uncertainties of human life.

THE DIARY OF DR. STILES.

BY REV. JAMES H. O'DONNELL.

THE notes which follow are extracted from *The Literary Diary of Ezra Stiles, D.D., LL.D.*, President of Yale College from June 23, 1778, till his death, May 12, 1795. The *Diary* is in three large, handsome volumes and covers a period of over twenty-six years, from January 1, 1769, to May 6, 1795.

The biographers of Dr. Stiles have not stinted themselves in their praises of his learning, benevolence, breadth of mind, and charity towards Christians of every creed. In Allen's *Biographical Dictionary* we are told that "Dr. Stiles was one of the most learned men of whom this country can boast"; that "he was catholic in his sentiments, for his heart was open to receive all who loved the Lord Jesus in sincerity. He was conspicuous for his benevolence, as well as for his learning and piety." Dr. Stiles' learning may have been as extensive as his biographers claim. We have culled a few extracts from his *Diary*, to illustrate how "catholic in his sentiments" he was, and if he was "conspicuous for his benevolence," how comprehensive was this benevolence. Catholics, as we shall see, in his eyes were not among those "who loved the Lord Jesus in sincerity." His *Diary* is a valuable document, illustrating among other things what charity and tolerance meant in his day, and we may add, in his biographer's day. It abounds in entries which show his feelings to Catholics. He looked down upon his Catholic fellow men with that lofty contempt so characteristic of the Puritan, and, like most other Puritans, was no friend of the Jesuits. The following entry, under date of July 29, 1773, shows the feelings of the benevolent Doctor towards the Society of Jesus: "There are 200 thousand eccle-

siastics in France, and of 25 million sterling public revenue they command 16 millions. They may be reduced to 15 thousand, eno' for Ministers to 15 or 20 million people. This Reformation and Revolt of over one Third of the whole Pontifical Body must be a great Shock to the Man of Sin, should it prove true. The extirpation of the Jesuits was wonderful. God can make the avarice of Princes a means to effect great purposes."

As additional flowers of his charity the following entries are submitted.

Anent the famous Quebec Act Dr. Stiles writes, August 23, 1774: "The king has signed the Quebec Act, extending that Province to the Ohio and Mississippi and comprehending nearly Two Thirds of the Territory of English America, and established the Romish Church and IDOLATRY over all that space; in this Act are the Bishops Concerned. Astonishing that King, Lords and Cominons, a whole Protestant Parliament should expressly establish Popery over Three Quarters of their Empire."

Under date of "Nov. 27. Lord's day. 1774. A.M." he wrote: "I preached on 2 Thess. ii. 7, 12, on the nature and Danger of Popery in this Land, from the operation of the Quebec Bill for the Establishment of the Romish Religion over Two Thirds of the British Empire. P.M. 2 Thess. 1, 12."

May 8, 1775. "On 15th Feb. last was proclaimed at Rome the election of a Pope, viz. Cardinal Braschi, to the great Disgust of this City, as he is Considered friendly to the Interests of the Jesuits."

On page 467, Vol. II., the benevolent Doctor refers to the Pope as "The Man of Sin," saying with refreshing truth that he began his sway "in the Apostles' Times"; and on page 490 he designates the Church as "the corrupt and idolatrous Church of Rome which never made a third part of Christendom." On June 18, 1783, he informs us that the subject of the class discussion at Yale was: "Whether Deists and Roman Catholics ought to be admitted to a participation in officers of Civil Govt. in the United States?" The Doctor's ideas of some doings of the French

Revolution and its imitators is thus expressed, April 30, 1790: "The Spirit of Liby prevails and spreads in Europe. France has liberated the Monasteries and Nunneries; and given Liby of Conscience to the Protestants. . . . The spirit has entered Italy, and the Pope and Cardinals are in frequent Consultation how to conduct in this critical Convulsion and Struggle for Liberty. Spain and Portugal are alarmed and vigilant."

As though the time of the learned Doctor was not sufficiently occupied in teaching the arts and sciences to the students of Yale, he informs us under date of August 15, 1782, that "At Vth P.M. I gave a lecture on ecclesiastical history, enumerating the principal corruptions of the Romish Church." Unfortunately, the *Diary* is silent as to what these corruptions were.

The following items are of Catholic interest, and from them an occasional side light is thrown upon the Doctor's love for Catholics. His admiration for the clergy of Spain is thus expressed, Sept. 11, 1771: "In Spain, etc., the clergy are profoundly ignorant and licentious." The Doctor carefully refrains, however, from giving details or from furnishing authority for this bald statement. It was his conviction, and that was supposed to have sufficient weight for all practical purposes. He continues: "In the Romish Church one in fifty souls are ecclesiastics; so that body consists of sixty million of souls, implying six million clergy." How incomprehensible is the credulity of intolerant narrow-mindedness! How inexplicable its folly!

The following entry furnishes us with a specimen of Dr. Stiles' casuistry. "April 26, 1773. A case of Conscience was once put to me by one who was in the English Army at Cuba At the Seige and taking of the Havanna 1762. He had in the Night broken into one of the Romish Churches and secretly took a piece of Silver plate, I think not an Image, but a Silver Candlestick or however Some utensil of their idolatrous worship, which he Secreted and brought away with him to New England. It was in a Church without the City and fell into the hands of the English before the Capitulation. He had scruples whether he had done right and whether he might use

it now he had gotten it. Had it been an Image the Answer had been more easy. As it was a candlestick, I was at a Loss and could not resolve him clearly. I told him I was sorry he had taken it, and asked him whether it could not be returned, because in doubtful Cases, it is best not to act. But reading to day Deut. vii. 25, 26, I could now resolve him what to do. 1st. That any man may do right at any Time (though it ought to be done openly, not in a purloining Way) to destroy Idols and all Implements of idolatrous Worship. 2d. That the manner of his Taking was wrong. Yet 3d. Now he had got it he was not to convert it into Bullion and use it as money for that is an Abomination to the Lord, and a Curse to him that useth it. 4th. That he should destroy it, by burying it in the Land or Ocean, or melt it with Such mixture that it might be powdered to the Dust and scattered as Moses did the golden Calf."

A less learned casuist than Dr. Stiles, but one whose theological judgment was not perverted, would have had little difficulty in clearing away the scruples of the English soldier. He would have recognized that the commandment, "Thou shalt not steal," was comprehensive enough to embrace goods stolen from Catholic churches, and that to steal an image is a theft as well as to purloin a candlestick. It was an instance of the Doctor's benevolence overcoming his judgment.

Aug. 29, 1774. "Mr. Hartwick tells me that he was Chaplain in the English American Army in 1760 and lived with Capt. Charles Leigh, now Gen. Leigh; that Gen. Leigh tho' of Gt. Britain or Ireland was educated in the Popish University of Rheims in France in one of the free Colleges for English. After the war he went and became Colonel in the Auxiliary Troops sent to Portugal. Afterwards he went and became a General in the Service of the King of Poland. He is now gone to the Congress, talks, writes and prints for American liberty. His having had a Popish Education is a disagreeable Circumstance

especially as the Parliaments have established Idolatry and Popery over two thirds of Eng. America."

July 2, 1778. "Eleanor (Nelly) O'Harra came to live with us @ 4 / per week." This lady was Irish or of Irish descent and, as her name indicates, was probably a Catholic.

Under date of July 26, 1778, Dr. Stiles informs us that he was honored by a visit from the Marquis de La Fayette and Colonel Fleury.

Sept. 11, 1779. "The Minister of France, Anne Cesar, Chevalier de la Luzerne, visited New Haven. He was accompanied by Mons. Francois de Badhe Marbois, Secretary to the Embassy, two private Secretaries 'one of whom is a Protestant,' and a Surgeon. . . . The Chevalier de la Luzerne the Minister plenipotentiary of France is of good stature, rather large, plump, of a ruddy, handsome countenance, of a delicate make, dressed very plain; he is taken from military life, being a Colonel, etc."

The following two entries refer to the famous Calvin White, a Protestant clergyman of Derby, Connecticut, who became a Catholic:

Oct. 13, 1782. "I admitted Calvin White into the Fresh Class."

June 13, 1786. "White applies for readmission into the Senior Class."

March 1, 1785. "I drafted a diploma of the Freedom of the City (New Haven) for M. Michael St. John de Crevecoeur, Consul of France, for Connec. N. York and Jersey." In a note the editor of the *Diary* says: "This gentleman, whose correct name was T. Hector St. John de Creve-Coeur, is best known as the author of the popular *Letters of an American Farmer*." On March 15th there is this entry: "Reviewing diploma of City Freedom for M. Crevecoeur and his three children, one of which

was his Daughter enfranchised as a female Citizen of New Haven Sept. last."

April 11, 1791. "In the Eveng. visited by Mr. Thayer the Romish Priest; born at Boston a Protestant, commenced his life in Impudence, Ingratitude, Lying and Hypocrisy, irregularly took up preaching among the Congregationalists, went to France and Italy, became a Proselyte to the Romish Church, and is returned to convert America to that Church. He showed me a Medal of Pius VI. the present Pontiff. Of haughty, insolent and insidious Talents."

The conversion of Father Thayer was apparently a strain upon the good Doctor's benevolence. The thought that a Congregationalist could become a Papist and, moreover, a priest, was cause sufficient to try the temper of the august President of Yale.

July 17, 1794. "This day I was visited by M. Talleyrand Perigord, Bishop of Autun in France, Member of the National Assembly for Autun, and M. Beaumez member for the District of Arros; they were delegated by the Assembly to the K. and Miny of G. B. to dissuade them from entering into war with France; failed; have been in England ever since; became obnoxious to the Nat. Convention—dare not return to France. Upon Mr. Pitt procuring the Alien Bill to pass Parl't they were this Spring obliged to leave Engld and sought asylum in U. S. Now on Travels. Both men of Informn, Literature, calmness and Candor; and very inquisitive."

July 18. "the 2 Fr. Gent departed for Hartfd."

There is a tradition that Talleyrand while at New Haven stopped at "a noted tavern at the bottom of the court, where the Tremont House is now, known in its last years as the 'Assembly House.'" (*New Haven Historical Society Papers*, Vol. II., 69.)

October 15, 1794. "At the great Ind. Battle at Miami 26 Aug. last was captivated by G. Wayne Antoine Lassell. He

resided 22 y. in Upper Canada, 21 of w^c at Detroit on the Miami R.—resided at Miami Village 19 y. before Harmers Expedition, when he kept store at that pl.—is Pfecty acquainted with the Tribes and Numbers of the Indians.”

March 18, 1769 (at Newport). “I spent several hours in discourse with a romish priest, A Knight of Jerusalem or Malta, travelling from Hispaniola to Quebec. He tells me there are in hispaniola 22 parishes, and 28 parishes between the Dominicans and Capuchins on french part of Hispaniola. That in all Canada, his native country, at the surrendery, 1760, were one Hundred and sixty Thousand Souls French, and between three and four hundred Clergy.”

The priest tarried at Newport for some time, as we gather from this entry:

April 1. “Conversed with the romish priest, who shewed me his gold cross of the order of Knights of St. John of Jerusalem or Malta.”

Sept. 23, 1771. “Rev Mr Torry now of So Kingston—his present wife was descended from the Hobart family of Hingham, her mother being Daughter of Rev Neh. Hobart of Newton son of Rev Peter Hobart of Hingham first Pastor there 1636. Now the family tradition is that one of Peters sons went home to England and travelled into foreign Parts, renounced his Religion and became a Romanist, and died a Cardinal or some great Dignitary in the Chh. of Rome. Last week I asked Mr Torry, what was his sons name? He said, Japhet. Now I find that Japhet Hobart was one of three Brothers that graduated 1667 at Harvard College.”

Nov. 13, 1771. “This day I was visited by Mr Delile a french young Gent, aet 23, born at Hispaniola, educated eight years in the Univy in Bordeaux Old France, understands and writes Latin well; but knows not Greek or Hebrew. He is well acquainted with the belles Lettres, and has studied the Politics and Constitutions of antient and modern Empires. He proposes to teach French and Fencing.”

August 20, 1773. "Visited by Mr. Delisle and another French Gentleman of Hispaniola."

October 23, 1773. "By a very accurate statement of this French Colony in Louisiana, which was drawn up in 1766 by Order of Gov. Ulloa to be sent to the Spanish Ministry, it appears that they had then 1441 Families, consisting of

1893 white men fit to bear arms

1044 Women marriageable

1375 Boys

1244 girls

and 5940 Slaves

2907 Horses

37491 Black Cattle

7736 Sheep, Goats and Hogs."

October 24, 1772. "Mr Penn tells me he is well acquainted with Dr Turnbull aet. 50 of Florida. He resided some years at Smyrna in Asia. He brought over and settled at East Florida 1769 a Colony of 1500 Greeks and Minorcans, brought in ten vessels, chiefly Greeks from Smyrna. They are now reduced by Death to 500 souls. The Minorcans are Romanists with a Romish Priest, the Greeks are of the Greek Religion with a Greek Priest. The Doctors Lady is a Greek from Smyrna, but is a Romanist as to Religion."

Under date of August 6, 1773, in writing of the various attempts of a certain Mr. Page to receive orders, Dr. Stiles says: "He then conceived the scheme of going to Quebec and getting ordination from the popish Bp. Brind there, then to renounce Popery and become a protestant Clergyman; in free but secret converse he communicated this to a Friend, who was so disgusted with the Hypocrisy, that he wrote a letter to Mr Harding the Romish Priest at Philadelphia and informed him the whole matter. Mr Page waited on that Priest and asked his Recommendation to Bp. Briand for ordination as a Roman Catholic; the Priest produced the letter. Mr. Page was confounded and

went off. Then he conceived another scheme, and embarkt for Europe, appeared as a Methodist."

August 14, 1776. "The Constitution of New Jersey surpasses it (the constitution of Virginia) in the Catholic Establishment of Universal, equal, religious, protestant Liberty."

December 25, 1776. "This day the Nativity of our Blessed Savior is celebrated thro' Three Quarters of Xtendom. . . . Tho' had it been the will of Christ that the Anniversary of his Nativity should have been celebrated, he would have at least let us have known the Day."

April 25, 1777. "This afternoon set out in the Stage for Boston (five Dollars for a seat in the Coach) in company with 14 French Officers just from Paris to enter our Army, and going to Gen. Washington."

The officers were Colonels Conway, DeBord, De Coudry, Calppe; Captains Des Epiniers, Tousard, Taraigne, Pierre, Parison, and Mullens; Lieutenants Rivaud, Matigni, Parisi, Leblanc, and Cauxette; also Surgeon Major Noel.

December 20, 1779. "Among the 25 Trustees of the newly founded University of Pennsylvania, was the senior Catholic pastor of Philadelphia."

Dr. Stiles says: "In the bill it was 24 at first; but afterwards to finish the appearance of deistical Catholicism, they took in the Romish Clergyman, which made the number 25."

On March 2, 1781, Dr. Stiles received the following letter from the Rev. Abbé Colin de Sepvigny, a chaplain in the French army in Rhode Island:

"ILLUSTRISIME DOMINE,

"Utinam Signa meae recordationis tibi manifestare possim! Dignum fuisse tui amoris saepe desiderio desideravi. Si adest inter nostrarum religionum opiniones discrimen, semper sumus fratres. Corda submissa dissentientibus principiis educationis

uniat amicitia. Maerore afficior quod opinio vulgaris quâ coarctor, et meorum antegenitorum nomen sint meae libertatis impedimentum. Quam dulce et jucundum mihi esset vestras regiones habitare? ibi potest cogitare vir probus, a funibus procul, praesertim principia e fonte sacro Cordis et Judicii exarata enucleare. In gremio ecclesiae romanae ossa mea requiescent. Sed usque ad ultimam vitae meae finem, in veneratione Americanorum delectata erit anima mea.

“ ‘Hic gelidi fontes, hic mollia prata—
Hic nemus, hic ipso tecum consumerer aevo.’

“ ‘O fortunatos nimium sua si bona norint Americolas!’

“Tuam orationem inauguralem legi et perlegi. Sed mens mea isto dono expleri nequit. Per singulas paginas oculos avidos volvi, cunctas miratusque fui. Cum exquisitissima animi voluptate illam arripui. De variis scientiis tam diserte quam recte disseruisti, sicut apis expertissima inter flores innumeros ex melioribus mel excerptisti.

“ ‘Omne tulit punctum qui miscuit utile dulci
Lectorem delectando pariterque monendo.’

“Sermone benigno artium alumnos ad magna evehis. Vaudant quo tua sapientia caelestis ducere conatur. Quam sublimis! quam clara! quam mira tua elocutio! quam ornata, quam alta sermocinatio! quot lepores!

“Forsan ad Europae littora mox occurram. Quando ad oras meae patriae accessero si per te mihi liceat, saepe ad te scribam tecum alloquar de artibus liberalibus, de Sorboniae decisionibus; quia Lutetiae manebo, ut nunc mihi videtur. Sum semperque ero

Clarissime doctor
tuus obedientissimus et subditissimus
Servus

COLIN DE SEPVIGNY.

“In exercitu faederato
die 2do februarii anno 1781.

“Ad eruditissimum doctorem, Stiles, Praesidem Collegii Yalensis.”

The Abbé Sepvigny also wrote to Henry Channing, an alumnus of Yale, as follows:

"Tuam gratam epistolam accepi, dulcis amice, et alacriter devoraverunt eam mei oculi, in meo corde integra remanet, tua amoenitas ibi signata est, quidquid virtus, quidquid sapientia possint in ea es exemplar.

"In sperato colloquio magnam meam foelicitatem reposueram, diu hac dulcissima spe perfructus sum, sed e contra alia est sortis voluntas. Mox proficiscar, relinquam haec dulcia arva et tuae patriae fines, incertis in alis ventorum aequora percurram. Forsan Galliam quaeret gubernator navis, forsan colonias nostras, paucis horis ante progressum regionis accedendae praecepto imbuendi sumus.

"Quinetiam nihil incolume habeat coelum sub quo natus es, attamen aer nimis fusus et attenuatus pro meis insuetis oculis. In sinu meorum parentum rediturus sum, et nunquam e mea memoria discedent tui urbanissimi. Ne tibi excedam aliquoties per meas epistolas amicitiam nostram ad te revocabo.

"De oratione inaugurali celeberrimi doctoris et praesidis Stiles gratiam tibi refero. Hoc donum dono repensare vellem. Est supra laudis vocem. Sic in nostris concionabantur [Suo] tempore augusti oratores Romani. Vale charissime amice.

Vivas in faelicitate vivas

Vale

COLIN DE SEPVIGNY.

"Novi portus die 2do Anni 1781.

"Mr. H. Channing, New Haven."

October 5, 1780. "Introduced to the Commander in Chief of the French allied Army the Count de Rochambeau."

7. "Dined at the Generals, de Rochambeau, in a splendid manner. There were perhaps 30 at the Table. I conversed with the General in Latin. He speaks it tolerably."

9. "Dined at Gen. Chatelux in a splendid manner on 35 Dishes. He is a capital Literary Character, a Member of the French Academy. He is the Glory of the Army."

Under date of October 29, 1780, is the following:

"Principal Officers in the Allied Army at Rh. Isld.
as I received them from M. Gen. de Chattelux.

Commander in Chief Newport Rh. Isld. Oct. 10, 1780.

Count of Rochambeau, Lieut. General.

Major Generals.

1. The Baron of Viosmenil . . . Adjutant.
2. The Chevalier de Chatellux . . also Adjutant Gen.
3. The Vicount of Viosmenil
4. De Beville Brig. Gen. and Qur Mr Gen.

Colonels.

- * Count deux Ponts
- * Marquis Laval
- * Viscount Rochambeau (son of the General)
- * Count Custine
- * Viscount of Noailles
- * Count of St. Mermes
- * Count of Charlus

Duke de Lauzon of the Horse.

* have regts.

Aids de Camp.

Count of Fersen

Count of Damas

Chevalier de Lametts etc

M. Dumas D. Q. G.

Du Bache Dep. Adj. Gen.

M. Montesquieu, Grandson of Author of Spt of Laws

De Sibbille, Secy to the General

The Admiral De Tournay

- 4 Regiments 5 or 6000; probably 3500 Troops
- 1 Bourbonnois
- 2 Soissonnois
- 3 Saintonge
- 4 Deux Ponts, German
- 5 Legion of Horse, Duke de Lauzon a fine officer."

On January 9, 1781, Stiles informs us that Deux Ponts' was "the only protestant Regt in the French army there (Newport). I am psonally acquainted with the Prince who is a Protestant."

EXTRACTS FROM EARLY RECORDS OF ST. PETER'S CHURCH, NEW YORK CITY.

THE BUILDING OF THE FIRST CATHEDRAL OF NEW YORK.

BY REV. JAMES H. MCGEAN.

It is a matter for regret that most of the original minutes of St. Peter's, New York's oldest church, have been either lost or mislaid. In a search for these treasures we were fortunate in discovering, buried among old papers in the Chancery Office, three books, the first containing the Board's transactions for part of the years 1809 and 1810; the second, for part of 1820 and 1821; the third book has the minutes of the Joint Board of St. Patrick's and St. Peter's for 1820-21-22 and 23. The first one is interesting in a special manner, as it gives items regarding the erection of the second Catholic church of the city, now St. Patrick's Old Cathedral.

The trustees elected on Easter Monday, 1809, were Dominick Lynch, Andrew Morris, Thomas Houghton, Michael Roth, Patrick McKay, John Hinton, James Walsh, Myles J. Clossey, and Bernard Dornin, all of them prominent Catholics of their day, and most of them identified with the incorporation of St. Peter's in 1785.

As the church had been found inadequate to the growing population of the city, the zealous Father Anthony Kohlman easily persuaded the trustees to take steps to relieve St. Peter's, and to give church accommodation to those Catholics who had settled *outside of the city*, by the erection of a church on the site of the burying-ground which had already been purchased near the Bowery. We find, therefore, at a meeting held in the vestry of St. Peter's Church, New York, May 24, 1809, "it was resolved that, in consequence of public notices from

the altar, they would carry into effect the building of the new church; . . . that the new church, which is to be denominated Saint Patrick's, shall consist of the following dimensions: 120 feet in length, 80 feet in width."*

As the site had already been used as a burying-ground, instructions were given "to have such graves as would be incommoded by the new building removed with all possible care, decency, and expedition; and to have their contents deposited in fresh graves, the relatives of the deceased to be invited to attend the removal."

At the meeting of June 1st it was resolved that the trustees provide a corner-stone for St. Patrick's with the following inscription:

Anno Domini, 1809,
Dedicated to St. Patrick,
Apostle of Ireland.

The ground-plan of the new church was presented by Denis Doyle on June 12th, and it was then ordered that it be "put in execution"; he was moreover enjoined "not to receive any material but of the best quality."

The work of the new church was then begun, but its magnitude called for more money than was in the hands of the trustees, who therefore, at the next meeting, July 3d, resolved to make an appeal for special subscriptions to the parishioners. The motion of Don Thomas Stoughton to this effect is worthy of reproduction:

"Whereas, the expenses of building and completing fit for Divine Service, the New Church dedicated to St. Patrick, must wholly depend on, and proceed from, the voluntary donations and contributions of the generous benevolent, who are desirous, as well for the promotion of Religion, as for the better accom-

* In the minutes before us there is no mention of the height of the church, nor any words that would indicate that the plan of the superstructure was adopted. The church as it now stands is much longer than was the first building, having been extended to Mott Street by an addition giving the large sanctuary and the vestries, which even to-day are among the most commodious and imposing church facilities in the city. This addition was begun by Bishop Dubois in 1838, and finished in 1842, making St. Patrick's Cathedral in those years the largest church structure in New York City.

modation of the members of the Catholic Congregation, to see that Temple raised and finished as expeditiously as possible, and whereas, the undertaking of so spacious an edifice must be attended with very great expense, altho' erected with all possible economy, and the omission of useless exterior ornaments, which latter can prove of neither advancement to Religion, nor convenience to the Members,

"It is resolved: that the Trustees of St. Peter's Church will respectively collect as many subscriptions as may be in their power and persevere with their interest to influence the same laudable purposes with their friends and acquaintances; and that every contributor may be convinced, that the Trustees do not covet, nor will they permit unnecessary expenses, to prevent the covering in of the Church, it is agreed upon, after the consideration of the considerable expense which the raising of a steeple would amount to, and thereby prevent the finishing of the Church by an unnecessary and useless appendage neither adopted by the recent Roman Catholic Church built in Philadelphia or in those of other religious denominations in this City, to recede from any idea which to the prejudice of contributions has been held out, of making a costly foundation for the erecting at a future period, a steeple to St. Patrick's Church, thereby procrastinating the building, absorbing the funds which may otherwise complete the Church for the only end proposed of having Divine Service in same with greater expedition."

The success of this quaint and earnest appeal is evident from the report to the Board on January 22d of the following year, when the treasurer, Mr. Morris, announced the subscription receipts to have been \$8551.15, towards the payment of expenditures to date, amounting to \$9439.09. It was at this meeting that the Patrician Society was formed, with the object of raising further funds for the completion of the church. The members of this society engaged themselves "to pay monthly one quarter of a dollar upwards, each in proportion to his means"; the names of such members were "to be carefully preserved in the Church Books, and prayers for them offered for time immemorial in said Church." "This great undertak-

ing," the resolutions go on to say, "(so pleasing in the sight of Almighty God in every age of Christianity) of erecting a Temple . . . is also most earnestly recommended to the female part of the Congregation (whose piety and zeal is every day becoming more conspicuous) for their support and patronage."

Parents were asked to have their children's names inscribed on the list of membership, as it would "create in their tender minds a holy emulation or pride, when they shall have attained the age of manhood, to know that they contributed, even when at school, to the building of St. Patrick's Church."

In such a way, the resolutions tell us, was built the Catholic Church of St. Patrick in London, "by the great and good divine, so well known all over Europe, the Rev. Father Arthur O'Leary."

The zeal and earnestness of the trustees which the foregoing resolutions manifest is also evidenced by their action at the meeting of September 7th, when a committee was appointed to prepare an address to the Corporation of Trinity Church, asking for assistance towards the building of the church. This committee consisted of Andrew Morris, Thomas Stoughton, and Fathers Kohlman and Fenwick. We have not been able to find the result of this petition, as the minutes of Trinity Church have no record of its presentation, though in after-years there is mention in them of more than one concession and favor to the struggling mother church of the diocese on the part of the great Episcopal Corporation of Trinity.

The amount of the collections and subscriptions for the year 1810 was \$6471.32; of this sum \$1000 was a subscription of Mr. Morris, and \$1095.75 was the total receipts from the members of the Patrician Society.

There was now expended on the foundation and ground-plan to the completion of the water-table nearly sixteen thousand dollars. It would be interesting to note the onward progress of the church and the zealous efforts made by the congregation towards its completion, but, as we have already remarked, the minutes of the succeeding meetings for many years have been lost or mislaid.

That there were difficulties to be met and overcome we are convinced by the fact that the building was not finished till the year 1815, when the labors and sacrifices of priests, trustees, and parishioners were rewarded by its solemn dedication to the service of God by the saintly Bishop Cheverus.*

From the study of these old Board minutes it is evident that the trustees of the church had full control of the material business of the corporation. At all the meetings, nevertheless, we find that the pastor, Father Kohlman, was present, approving and encouraging the plans and projects of the lay trustees.

The tendency, however, to meddle with the province of the clergy, which was so hurtful to the interests of the Church in early years, may be inferred from the necessity of a resolution that was passed at the meeting in October, 1809. It seems that a Mr. Gaynor complained that the priests did not accompany the funerals to the burying-ground, and therefore it was resolved "to represent to him that the trustees having no control over the spiritual functions of the clergy (their province being confined to the temporality of the Church only), cannot oblige the Rev. Clergy to attend funerals either in carriages or on foot." To us it seems strange to read that "the trustees not having heard of deficiency in duty of the officiating Clergy, believe that they are ready day and night to attend their duty, and as far as we know that they strictly comply with the exterior duties required from them as pastors and as divines of the Roman Catholic Church, and that therefore they are worthy of being recommended."

This commendatory resolution was signed by all the members present, with the exception of Patrick McKay, who, for some reason not stated, declined to assent to the views of the other trustees; his name does not appear on the list of members at the succeeding meetings of the Board.

The generous spirit of the men who signed the foregoing

* The old Cathedral, which, as we have seen, was enlarged in 1842, suffered destruction by fire October 6, 1866; the four walls were left standing, and within these was rebuilt the church as it now stands, one of the finest specimens of Gothic architecture in the metropolis.

resolution appears again when, at the beginning of the next year, they voted an allowance of \$500 a year to Father William O'Brien,* who for some years had been unable, through ill health, to officiate in St. Peter's. Among the other matters considered at the meetings which these minutes record we see with pleasure that the free school of the parish, established as early as the year 1800, was an object of solicitude to the trustees, who regularly appointed a committee of the members of the Board to visit the schoolrooms month after month. At a meeting, held on August 10, 1810, "the salary of Mr. James Moffatt, Master of the Free School attached to the Church, for his strict attention to the duties of his situation," was increased "to four hundred dollars per annum, commencing from the first of May last."

That the trustees were anxious to have the services in the church attended with all possible solemnity we may infer from a resolution, passed at the same meeting, making the salary of Mrs. Clarke one hundred and fifty dollars for her services in the choir.

While we must admit that the old trustee system failed in many ways to give satisfaction to the clergy and to the congregation, we cannot but be gratified by the evidence given in these minutes of the zeal, devotion, and energy of the men whom the peculiar circumstances of the times placed in charge of the temporal affairs of the infant Church of New York.

* Rev. William O'Brien was the first permanent pastor of St. Peter's. The tablet raised over his remains, which is now a mural memorial in the church, records his zeal and charity in the yellow-fever years 1795-96-97-98, when he was already advanced in years. As he was alone in the city during nearly all those years, the severe labors undermined his constitution, so that his infirmities caused him to retire from active pastorship. His place was taken in 1808 by the celebrated Fathers Kohlman and Fenwick. He was an invalid till he died, May 14, 1816, in his seventy-sixth year.

MONSIGNOR BEDINI'S VISIT TO THE UNITED STATES. THE OFFICIAL CORRESPONDENCE.

CONTRIBUTED BY MR. PETER CONDON.

WE have been favored by Hon. David J. Hill, Assistant Secretary of State, with the following copies of the correspondence between the Papal Government and our own on the occasion of Archbishop Bedini's visit, from the files of the Department of State at Washington. Monsignor Bedini, to whom they refer, reached New York in June, 1853, and soon after visited Washington, where he was received most courteously by the President, Franklin Pierce, to whom he presented an autograph letter of His Holiness Pius IX.

Some Catholic writers have maintained that Monsignor Bedini visited Washington and sought recognition as the official or diplomatic representative of the Holy Father; Shea even goes so far as to say (Vol. IV., p. 360) that "the administration determined not to recognize him as a member of the diplomatic body," and he speaks of Mr. Marcy, the Secretary of State, raising difficulties in the way of such recognition. The correspondence copied below does not prove this contention. The mission of the distinguished visitor related primarily to ecclesiastical affairs, and as this was the first time that an ecclesiastic of such rank had been deputed to visit this country as the immediate representative of the Holy Father, the occasion favored and courtesy required that Monsignor Bedini should call on the President and present to him the compliments and good wishes of the Pope. And the letter of the Holy Father would seem to indicate that nothing beyond this was intended. But it is likewise true that Archbishop Hughes privately sought to ascertain

the sentiments of the government at Washington in regard to the establishment of a nunciature in this country,* and that Archbishop Bedini himself desired to be informed on this point. But these inquiries were made long after, and perhaps in consequence of, the favorable reception accorded to Monsignor Bedini at Washington, and the letters of Archbishop Hughes in his Life, referred to, preclude the idea of any previous effort on the part of Monsignor Bedini to obtain diplomatic recognition and hence that there could have been no refusal by our government to grant such recognition.

The correspondence is as follows:

[*Translation.*]

ROME, March 31, 1853.

Excellency :

Monsignor Gaetano Bedini, Archbishop of Thebes, appointed by the Holy Father as Apostolic Nuncio to the Empire of Brazil, has been directed to repair to the United States, and, under such circumstances, to compliment the Honorable President in the name of His Holiness. This prelate, being endowed with the most brilliant qualities of heart and mind, was well deserving of this distinguished commission from the Holy Father. I beg therefore that your Excellency will be pleased to receive him in that kindness of spirit which is characteristic of your disposition, and to extend to him whatever assistance he may need. Your favor will be the more necessary to him to facilitate his being kindly received by the President, to whom he is to present, likewise, a Pontifical letter. I venture to flatter myself that you will respond to my request, especially in consideration of the object in view, and with this hope I have the honor to tender you the assurance of my very distinguished consideration.

Your Excellency's, etc.,

ANTONELLI.

His Excellency the Minister of Foreign Relations, Washington.

* Hassard's Life, pp. 359, 360.

[Translation.]

PIUS IX., POPE.

Illustrious and Honored Sir:

Greeting! As our venerable brother, Cajetanus, Archbishop of Thebes, accredited as our envoy in ordinary and nuncio of the Apostolic See near the imperial court of Brazil, has been directed by us to visit those regions (the United States), we have, at the same time, especially charged him to present himself in our name before your Excellency, and to deliver into your hands these our letters, together with many salutations, and to express to you, in the warmest language, the sentiments we entertain toward you, to which he will testify.

We take it for granted that these friendly demonstrations on our part will be agreeable to you; and least of all do we doubt, but that the aforesaid venerable brother, a man eminently distinguished for the sterling qualities of mind and heart which characterize him, will be kindly received by your Excellency. And, inasmuch as we have been entrusted by divine commission with the care of the Lord's flock throughout the world, we cannot allow this opportunity to pass without earnestly entreating you to extend your protection to the Catholics inhabiting those regions, and to shield them at all times with your power and authority. Feeling confident that your Excellency will very willingly accede to our wishes and grant our requests, we will not fail to offer up our humble supplications to Almighty God that He may bestow upon you, illustrious and honored sir, the gift of His heavenly grace, that He may shower upon you every kind of blessings, and unite us in the bonds of perfect charity.

Given at Rome, from the Vatican, March 31, 1853; the seventh of our pontificate.

PIUS IX., POPE.

To His Excellency the President of the United States of America.

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No. 55.

LEGATION OF THE UNITED STATES,
March 20, 1853,
ROME, ITALY.

HON. EDWARD EVERETT,
Secretary of State.

Sir:

I have the honor to transmit herewith the translation of a communication I have just received from Cardinal Antonelli, Secretary of State.

Monsignor Bedini, the Reverend gentleman therein spoken of, is a prelate of high standing in the Roman Catholic Church and distinguished for his learning and attainments. He has filled several important posts in the civil and ecclesiastical Departments of this Government, under the present Pope, as well as his predecessor, Gregory the 16th. His official designation is Monsignor Bedini, Archbishop of Thebes and Apostolic Nuncio at the Court of the Brazils.

The mission thus conferred upon him is a new and additional testimonial of the highly friendly and favorable sentiments entertained by Pius IX. towards the Government of the United States.

Monsignor Bedini will probably sail for Washington within eight or ten days subsequent to the receipt of the despatch. He will remain there I understand but a few days.

I am, Sir, very respectfully,

Your obedient servant,

LEWIS CASS, Jr.

No. 56.

LEGATION OF THE UNITED STATES,
ROME, December 7, 1853.

Sir:

I have the honor to inform you of my arrival here on the 3rd instant, when I resumed the duties of this legation.

On the 6th instant I had the honor of an interview with the Cardinal Secretary of State. On this, as on previous occa-

sions, I was struck with the evident desire entertained by this government to cultivate friendly relations with the United States. The cardinal alluded with expressions of gratification, and of personal kindness towards the President, accompanied with assurances of the highest regard for the people and government of the United States, to the kind reception extended to Monsignor Bedini, the Roman nuncio, during his late mission, and spoke of the satisfaction it had given to the Pope. His Holiness is, at present, "in retreat," as it is technically termed, being the observance of certain religious exercises, during the continuance of which he abstains, in a great degree, from all participation in the administration of political affairs.

I am, Sir, with great respect,
Your obedient servant,
LEWIS CASS, Jr.

Hon. WILLIAM L. MARCY, Secretary of State.

No. 25.

DEPARTMENT OF STATE,
WASHINGTON, January 30, 1854.

LEWIS CASS, Esqre.,
&c. &c. &c. Rome.

Sir:

In the early part of July last Monsignor Bedini Archbishop of Thebes and Apostolic Nuncio to the Empire of Brazil, arrived in Washington charged by His Holiness the Pope with a letter to the President, a copy of which you will find in the accompanying Senate Document No. 23. The sentiments expressed by the Head of the Papal States of a continued disposition to maintain and cherish the existing friendly relations between that country and the United States were reciprocated by the President in his interview with Monsignor Bedini.

Though he was received with all the respect and consideration due to his person and the occasion, it is a matter of sincere regret that in other places which he has since visited he has been subjected to annoyances, on the part of a few individuals,

which have been discountenanced by the Government and very generally reprobated by our citizens.

Should the occurrences to which I have alluded be viewed in a light calculated to affect unfavorably the relations of this country with the Papal States, you will take an opportunity to assure the Minister of Foreign Affairs of the friendly reception given to the Archbishop by the President, and his regret that any part of the people should have forgotten in moments of excitement what was due to a distinguished functionary charged with a friendly mission from a foreign power with which this country has hitherto maintained and is still desirous of maintaining amicable relations.

I am, Sir, respectfully,

Your obedient servant,

W. L. MARCY.

REV. ANTHONY CAUVIN,

***FOUNDER OF THE CHURCH OF "OUR LADY OF GRACE"
OF HOBOKEN, N. J.***

BY PETER CONDON.

On the 26th day of May, 1902, at Nice, France, Rev. Anthony Cauvin departed this life, at the advanced age of ninety-three years and in the sixty-eighth year of his sacred ministry. This venerable priest, after an uninterrupted service of more than a quarter of a century in the Province of New York, had retired to his native land, there to recruit his health and spend his declining years, which then had nearly reached the allotted span of human life. To the great majority of the present generation of Catholics the personality of the dead priest is unknown and his name is unfamiliar or forgotten. The three ecclesiastical superiors, Archbishop Hughes and Bishops Bayley and Corrigan, under whom he served have passed away, as have nearly all of those who were his co-laborers in the Master's vineyard, but the conditions under which he labored and the work which he accomplished are so identified with the beginnings of Catholicity in the field to which he was assigned, that some account of his career may prove interesting to the reader and possibly useful to the future historian.

Father Anthony Cauvin was born August 23, 1810, at Sclos, a little hamlet in the suburbs of Nice, then a part of the kingdom of Sardinia. He was the son of Giacomo Cauvin and Margarita Castelli and was next to the youngest of ten children. Both father and mother were persons of exemplary life and character, who spared no effort or sacrifice to bring up their children in a pious and God-fearing way, and, as if for their reward, they lived to see three of their sons—the subject of our sketch and his

two older brothers, Dom Sixte and Dom Eugène, as they were called—ordained priests.*

After such preliminary education as was afforded by the schools in his native town, the future priest, then in his sixteenth year, entered as a student at the Grand Seminary of Avignon, where he spent four years in the study of philosophy and theology. The revolution of 1830, which raised Louis Philippe to the throne, closed the seminary, and the young student returned to Nice, where he devoted another year to his studies in theology, at the same time serving as private secretary to the Vicar-General of Bishop Colonna. The following year he went to Turin, where he attended lectures in moral philosophy delivered by Gaula, a noted theologian. At this time he resided with the family of Count Piola, for whose son he acted as tutor. The next year found him at Monaco assisting his brother Dom Sixte, a scholarly man who had there established a college which numbered among its pupils the sons of many of the well-to-do families of the neighborhood. After two years' service at the college the young student went to Rome, where, on October 12, 1834, he was ordained priest by Cardinal Brignole-Sale.

For about nine years following his ordination Father Cauvin taught in a college near Genoa. In 1844, tired of the work and in poor health, he left the college and returned to Nice for rest. Thinking to recuperate his health by travel, he went to Turin in 1845, where for a short time he was private chaplain to Count Cavour, the father of the famous minister. Finally he decided to come to America, and in 1847 he landed in the city of New York and entered at once on his priestly work as an assistant to Father Lafont, the first permanent pastor of the Church of St. Vincent de Paul. This church, then better

* In 1874, the year following the return of Father Cauvin to his native town, the feast of St. Helena, the titular of the parish church, was observed with great solemnity. At the High Mass the celebrant was Dom Sixte Cauvin, then in his eighty-second year, the deacon was Dom Eugène, who was seventy years old, and Father Anthony Cauvin, then in his sixty-fourth year, was subdeacon. The spectacle of three brothers, priests, of such advanced age officiating together at the same altar in the church of their native town has rarely been witnessed.

known as the French Church, was located at No. 26 Canal Street, a short distance east of Broadway, on the site of the former Protestant Episcopal Church of the Annunciation, which had been destroyed by fire.

He continued with Father Lafont for about three years, viz., until 1850, when Archbishop Hughes assigned him to the mission at Cold Spring and West Point on the Hudson, where he remained for about one year. The diocese of Newark, which was to be the scene of the future labors of the zealous priest, had not yet been erected, and its territory was then part of the archdiocese of New York. The Catholic population at that time was increasing rapidly, and the Catholics resident in what is now the city of Hoboken and the adjacent parts were sufficiently numerous to justify their having a resident priest as soon as one could be spared to them. Accordingly, in July, 1851, Father Cauvin was sent to minister to the Catholics of that neighborhood and to establish a parish comprising the territory lying between the Hudson and Hackensack rivers and extending from the Jersey City line almost to the northern boundary of Hudson County. The Catholics of the new parish were largely Irish or of Irish extraction, with a sprinkling of American and French families. Such names as Smith, Foley, Meehan, Tallon, Coughlin, Clark, Judge, Hogan, Benson, Cook, Laurençot, and De Grandval sufficiently indicate the nationalities of the early Catholic residents, among whom the new pastor found a generous welcome and a continued loyal support in all his undertakings.

For a few years prior to the coming of Father Cauvin the spiritual needs of the people had been supplied by the clergy of St. Peter's Church in Jersey City, and from about 1844 Mass was said on stated Sundays in Hoboken in a room fitted up as a chapel in the building at the southeast corner of Washington and Newark streets. On Sundays when there was no Mass in Hoboken those who chose might go to St. Peter's in Jersey City, journeying in a semicircle half-way up the hillside and returning so as to get around the cove which then separated Jersey City from Hoboken. Others preferred to

go to "old St. Peter's" in New York, and were ferried across the river to the foot of Barclay Street in the "Phoenix" or "Fairy Queen," those side-wheel arks of the Hoboken Ferry Company which were then considered marvels of the art of steamboat construction.

The new pastor took up his residence in the same building where Mass was said, and for some time he continued the celebration of divine service at that place. Later on, larger accommodations being needed, leave was obtained for the use of the township school building, located in the public square near Garden and Fourth streets, and for a year or more Mass was said in this building and the children were assembled every Sunday at a later hour for catechism.

Within a few months after his appointment Father Cauvin was enabled to build a little frame church at West Hoboken, on a site overlooking the Hudson about opposite Twenty-third Street and not far from the present St. Michael's Monastery. This church was dedicated under the patronage of Our Lady of Mercy, and its speedy construction was due largely to the generosity of Andrew Carrigan, a successful merchant of New York, who, with some other Catholic families, kept their summer residences "on the Hill," as West Hoboken was then called. In addition to this church and the temporary chapel at Hoboken, the new pastor established stations at Fort Lee, English Neighborhood, Bull's Ferry, Pleasant Valley, and Hackensack, saying Mass in two of these places every Sunday, preaching and establishing catechism classes, and otherwise apportioning his time and efforts to the best advantage among his widely scattered people.

The church in West Hoboken was attended by Father Cauvin until 1861, when with solemn ceremony, including the presentation of the keys at the altar, it was transferred to the Passionists, who had come to the diocese at his suggestion. Their present massive Monastery of St. Michael is a well-known landmark and place of pilgrimage for many New Yorkers.

Meantime the Catholics in the lower town had not been idle. Pastor and people were in thorough accord as to the need of a

permanent church to be erected in Hoboken as soon as it was possible to do so, and in June, 1854, sufficient money having been raised for the purchase of a site, the land at the corner of Willow and Fifth streets was purchased by Father Cauvin, and the building of the new church was immediately begun. The see of Newark had just been created. Its first Bishop, James Roosevelt Bayley, of illustrious memory, had been consecrated by Archbishop Bedini in St. Patrick's Cathedral (New York) the preceding October, and the blessing of the corner-stone of the new church, which occurred September 4, 1854, was among the earliest ceremonies of that character at which the new Bishop officiated. The name of Archbishop Bedini, the consecrator of Bishop Bayley, recalls an incident in Father Cauvin's career which brought him somewhat into public notice. The Archbishop, who had been appointed Apostolic Nuncio to Brazil, arrived in this country in 1853, and the simultaneous consecration of the Bishops of the new sees of Newark, Brooklyn, Albany, and Burlington, Vt., was only one of many ceremonies at which the Archbishop had officiated. Italian immigration in the ordinary sense was unknown, but the political disorders by which Italy had then recently been distracted had occasioned the departure from their native land of a number of the Red Republicans or Revolutionists, who had found their way into New York. The spirit of Know-nothingism was rife, and the Archbishop had been attacked in the anti-Catholic press throughout the country, and, in the city of New York, an Italian newspaper, inspired by the notorious ex-priest Gavazzi, had sought to inflame the minds of its readers against the distinguished visitor. At this juncture an Italian named Sassi visited the Archbishop at his residence on Mulberry Street and warned him that a band of desperadoes, his fellow countrymen, had conspired to assassinate the Archbishop, and had lain in wait near his residence, armed with stilettoes, to carry out their purpose. Sassi at the same time declared that his own death at the hand of these conspirators was certain in case it should be found out that he had divulged the horrible secret. Within a week thereafter, Sassi was stabbed at night at the corner of Frankfort and Gold streets in New

York and was taken to the hospital, where he died from his wounds a few days later. He was attended before death by Father Cauvin, to whom he communicated such information as inclined the priest to lay the whole matter before the civil authorities with a view to the prosecution of the assassins, as well for the murder of Sassi as for their criminal conspiracy against the Archbishop. But Archbishop Bedini, in a letter to Father Cauvin which was published at the time,* dissuaded him, whether wisely or not, from the course which he had proposed, and, while deploring the death of the unfortunate Sassi, he forgave his would-be murderers for their wicked designs on his life. No arrests were made by the police, and the crime, like many another, went unpunished by human law.

But to return. The building of the church went on diligently; it was a plain brick structure with no pretensions to architectural beauty, but commodious and serviceable for the use for which it was intended; alongside it stood the pastoral residence, of equally plain material and construction, and the new church upon which the people had set their hearts was completed, and on June 24, 1855, it was solemnly dedicated by Bishop Bayley under the patronage of Our Blessed Lady with the title of "Our Lady of Grace." A census of the parish taken then by Father Cauvin showed a Catholic population in the township of about 950 adults and over 600 children.

In those times Hoboken was regarded as a suburb of the metropolis and a place of recreation for its citizens. On Sundays especially, thousands of visitors crossed the river, and wending their way over the broad walk which had been built along the river's edge, they came to Sibyl's Cave, hewn out of the solid rock on which the well-known "Castle" of the Stevens family was built. Continuing their journey, they reached the famed Elysian Fields, which was the destination of a large proportion of the visitors, where they rested and refreshed themselves and enjoyed the cool shade of the woods and the panorama of the Hudson, then undisturbed by anything like the busy river traffic of the present time. Returning past the club-

* See *Metropolitan Magazine*, 1853, Vol. I., p. 611.

house of the New York Yacht Club, they might in season view the graceful lines of the famous yachts of that time lying at their anchorage not far from the residence of Commodore John C. Stevens, who had sailed the "America" to her glorious victory, or they might visit the Indians or gypsies encamped on Fox Hill, passing on the way Col. Stevens's "Cannon Lot" where experiments were being made to determine the most suitable material for the construction of what was afterwards known as the "Stevens Battery," the prototype of the modern iron-clad of our navies.

While the construction of the church was going on Father Cauvin had appealed to his friends in Europe for aid in furnishing and decorating its interior. Many gifts came in response. The most important of these, perhaps, was a copy of Raphael's celebrated "Madonna di Foligno" which hangs in the Vatican Museum. This copy, which was of the same dimensions as the original, had been painted by Ansaldi by order of Charles Felix, King of Sardinia, at a cost of 15,000 francs, besides the expenses of the artist's stay in Rome for the year and a half during which he was engaged in the work. On the king's death it passed to his brother Ferdinand, Duke of Genoa, who generously bestowed it on the little church in Hoboken. It was placed over the high altar, where its wonderful beauty compelled the admiration of all who saw it, and it remained there until 1880, when it was transferred to the new church. A few years after the presentation of the painting a crown of gold and precious stones was sent by the Duchess of Genoa, and was placed on the head of the Madonna in the painting. The ceremony of the coronation was performed at the High Mass on the patronal feast of the church in June, 1858, by Bishop Bayley in the presence of a great throng of people. Among other donors was King Victor Emmanuel, who sent a superb ostensorium. A chalice of gold and silver, together with a magnificent sanctuary lamp in silver with the imperial arms embossed, was presented by Napoleon III., who had spent some time during his exile in Hoboken and to whom the wants of the church there had been made known. These, with other gifts

from various personages, attested the esteem in which the simple priest was held by those who knew him.

In 1856 Father Cauvin rested from his labors for a few months, during which he made a voyage to Europe. He visited his relatives at Nice, and next went to Rome, where he was received by the Holy Father, Pius IX., who presented to him the relics of St. Quietus, a youthful martyr for the faith in the days of pagan persecution. These relics had been discovered in 1849 in the cemetery of St. Prætextatus in the catacombs of Rome, and, by a decree approved by the Pope attesting their history, Father Cauvin was authorized to exhibit them in his church to the veneration of the faithful. In June, 1856, on Father Cauvin's return home, these relics were solemnly enshrined by Bishop Bayley in one of the altars of the new church. This enshrinement of the bones of a Christian martyr and the preceding coronation of the Madonna are said to have been the first ceremonies of the kind that were performed in this country. While Father Cauvin had thus been active in the building of his church, he was equally solicitous for the Christian education of the youth of his parish, and soon after his return from Europe he secured additional land adjoining the church property on which he planned to build a parochial school. Shortly after, with the generous co-operation of his people, whose good-will he ever retained, he erected a large and commodious school on Willow Street next to the parochial residence. This school, capable of accommodating four hundred pupils, was completed in 1863, and was placed in charge of the Sisters of Charity who came from the mother house in Madison, N. J. Before this permanent school was erected and in the late fifties Father Cauvin had opened a little school in a building formerly used as a stable which stood on the land adjoining the parochial residence. This school was under the direction of Miss Mahaney, a highly educated and accomplished Irish lady who afterwards became a religious of the Visitation.

That same year Father Cauvin performed a service entitling him to the grateful consideration not only of his own parishioners, but of Catholics generally in the Province of New York.

This consisted in his establishing in Hoboken a community of those heroic souls the Sisters of the Poor of St. Francis, who came from their house in Cincinnati and who, up to that time, had had no foundation in the East. A temporary home was provided for them on Meadow near Third Street, where they at once commenced their work of caring for the sick and the poor. In a short time the little house was taxed to its utmost to accommodate the number who sought shelter and relief within its walls, and the Sisters were obliged to rent an additional house in the neighborhood. A permanent hospital building was soon found to be a necessity if the community was to do the work which was waiting to be done. The Sisters begged and generous friends helped. Land was secured at the corner of Willow and Fifth streets, the buildings erected, and in 1866 St. Mary's Hospital was solemnly blessed by Bishop Bayley, and the Sisters took possession of their new home and opened what was the first public hospital in the State of New Jersey and the pioneer of the many hospitals which have since been erected in New York, Newark, Jersey City, Brooklyn, and other places, and maintained by the Sisters for the relief of suffering humanity. In 1870 Father Cauvin purchased the land on Fifth Street at the corner of Willow Street where the present church stands. This, with the previous purchases effected by him, made the church owner of the entire square bounded by Willow and Clinton streets between Fourth and Fifth streets opposite the public park, forming one of the most valuable church properties in the diocese of Newark.

In 1873 Bishop Bayley was promoted to be Archbishop of Baltimore. Of that distinguished prelate it may truly be said that during his twenty years' administration of the diocese of Newark he dealt not only justly but lovingly with all his priests, and not less justly and affectionately with his people, so that his departure for Baltimore was a matter of universal regret throughout the diocese. To Father Cauvin it meant the loss of a personal friend as well as a change of ecclesiastical superiors.

He was now in his sixty-third year, his health not so strong as formerly, and he had borne his share of the heat and burden

of the day. These various circumstances concurred in deciding him to retire from active work in the diocese of Newark, and accordingly, in July, 1873, he placed his resignation in the hands of Bishop Corrigan, who had succeeded Bishop Bayley, and on August 9th he sailed for Europe, going directly to Nice, where he spent the remaining years of his life among his kinsfolk, faithfully conforming to his sacerdotal duties, and occupying himself with his books and his garden and in writing several volumes of historical annals relating to Nice and its neighborhood. In 1881 he built a chapel at Sclos in memory of his brother, Dom Sixte Cauvin, who had died the preceding year. His own death in May of this year was peaceful, and no other cause could be assigned for it than old age.

Father Cauvin was of a lively disposition, quick and energetic in action, a keen thinker and ready speaker whether in English, French, or Italian. The portrait at the head of this article is a copy of one which he sent to the writer in 1889, when he was in his seventy-ninth year. Possessed of a refined taste and trained to studious habits, he seldom sought recreation outside his own house and adjoining garden. Of the latter he was very fond and personally superintended its cultivation; the vegetables which it yielded supplied his own table, and the crop usually included an assortment of fine herbs of whose medicinal qualities he had an expert knowledge.

It was his boast that after the completion of the parochial residence in Hoboken he had never passed a night under any other than his own roof, excepting only during the period of his visit to Europe in 1856. While accepting in a neighborly spirit the invitations of his brother priests to attend special ceremonies in their churches, he never permitted these invitations to interfere with the routine of work in his own church, and he would defer leaving home until after he had preached or officiated at whatever the service might be to which he had previously assigned himself. He was well known to the Italians of New York, many of whom came across the river to him as a priest of their own country, to marry them, to baptize their children, and to counsel with him about their affairs, and not a few persons,

and these not limited to the Italians, came seeking a cure for their physical infirmities, which they believed it was within his power to relieve.

In his ministrations to the people of his own parish Father Cauvin was not content with providing such opportunities of public worship as the faithful were obliged to attend, but in the early days of the parish he established many devotions and introduced many edifying pious practices, approved by the Church, which helped to nourish the spiritual life of his people and to strengthen them in the faith which they professed. He was probably the very first priest of the diocese to obtain permission for the public midnight Mass of Christmas, a privilege which was continued to him and was availed of during all the years of his stay in the parish. Rosary, Purgatorian, and temperance societies for the elders and nine o'clock Mass exclusively for children, a children's choir, Sunday-school, societies and sodalities for young men and young women, were instituted within a very short time after the erection of the church and attested the pastor's zeal for the spiritual welfare of the different classes who composed his congregation. Father Cauvin was especially devoted to Our Blessed Lady. The two churches which he built had been dedicated under her patronage to the service of the Almighty. Her month of May was honored by nightly devotions before her altar, brilliant with lights and flowers, as well as by the usual children's procession which marks the closing of the month. On every Friday night during the year devotions were held at which the Litany of Loretto was sung by the children, prayers for the dead recited, and a short instruction given by the pastor, the services concluding with Benediction of the Most Blessed Sacrament.

Father Cauvin had both talent and skill as a musician, and he fully realized the value of this art as an aid to divine worship. Within a short time after the establishment of the church he succeeded in assembling a choir drawn from the young people of the parish under the direction of the late Leopold de Grandval as organist, all of whom gave their services steadily and for years to the cause of religion without any fee or reward

whatever, although their musical abilities would easily have commanded liberal compensation elsewhere. No account of the church in Hoboken would be complete without reference to Mr. de Grandval, whose service as organist extended over a period of nearly twenty years. He was an educated and capable musician, thoroughly Catholic in his tastes and in his appreciation of the musical offices of the Church. Although his services were given for many years wholly gratuitously, no one could have been more punctual than he was in attendance on every occasion when a choral service was required or allowed by the liturgy. Under his training and direction the choir of the little church in Hoboken gained an enviable repute both on account of the talent of its members and for their proficiency in rendering the music of the Church. Old parishioners will recall, for instance, the musical services of Holy Week, and in particular the beautiful office of Tenebræ, which was sung with such attention to the requirement of the liturgy and with such artistic skill as to impress every one with the spirit of the sacred text. After Father Cauvin had left Hoboken Mr. de Grandval was displaced from his position as organist, an event which greatly preyed upon him, although he continued in the practice of his profession as an organist and teacher of music. His death occurred June 5, 1902, within a fortnight after the decease of Father Cauvin, and was a pathetic ending of a consistent career. He had just finished playing a requiem Mass which was sung that day in St. Michael's Church, Jersey City, and the echo of his last chord had scarcely died away when he fell at his organ-bench stricken with heart-disease, and was carried out of the church dead. There have been more thorough musicians, more brilliant organists than Mr. de Grandval, but there was none whose talent was laid more freely and generously on the altar of religion, no one who devoted himself more unselfishly to that art which is at once the handmaid and adornment of religion, than the old organist of "Our Lady of Grace."

Father Cauvin survived all his brothers and sisters, and in 1884, after the death of his eldest brother, he erected a monument

in the cemetery of Sclos, suitably inscribed to the memory of all the members of his family who lay buried there. At the same time he marked his own future resting-place with a stone on which he caused to be inscribed the following:

Sacerdos Antonius Cauvin
 natus die 23. Aug. 1810
 ultimo
 Fundator et Rector per annos 23
 Ecclesiæ Sanctæ Mariæ
 ad Gratias
 Hobocensis Civitatis
 in foederatis statibus
 Americæ Septentrionalis

Ipse vivens sibi posuit
 anno Dei 1884

Which may be Englished thus: "In memory of Father Anthony Cauvin, born August 23, 1810. The Founder and for twenty-three years Rector of the Church of Our Lady of Grace of the City of Hoboken in the United States of North America. He, during his lifetime, erected this stone for himself in the year of Our Lord, 1884."

The epitaph is incomplete. What Father Cauvin's humility would not let him say for himself his friends and former parishioners yet surviving will testify for him, viz., that he was a good and zealous priest, faithful to the souls committed to his charge and constantly solicitous for the best interests of religion. Under his fostering care the Church in Hoboken grew and prospered, and the work which he accomplished in his quarter-century of service was large and important enough to have left a lasting impress on the diocese and to have merited appreciation for him during life and affectionate remembrance now that he is dead. One and all, those who knew him or know his work will piously say, "May he rest in peace!"

LETTERS AND PAPERS FROM THE
ANNALES DE LA PROPAGATION DE LA FOI.

(No. XIX., JAN. 1830.)

TRANSLATED BY JOHN E. CAHALAN, A.M.

V. *MONSEIGNEUR PORTIER'S ACCOUNT OF HIS TRIP FROM
PENSACOLA TO ST. AUGUSTINE. (Continuation.)*

FULLY convinced that my meeting with this stranger was the work of Divine Providence, I thanked God for His assistance and resolved to keep up with my new companion. We pledged ourselves mutually to remain together until we should reach St. Augustine, with the further promise of mutual aid in case of distress.

Proceeding onwards in the direction of the Chipola valley, we crossed the river Chipola five miles below the point where the whole body of water is swallowed up in a subterranean channel, to reappear further down in two sections. Each of these branches regains the surface through several openings, and, after a separate run of about one and a half miles, they again become united.

Everybody in Florida testifies to the excellence of the lands that border on this river; and the strange grottoes that nature has wrought into the shell-rock foundation of this productive soil are universally admired. The wonderful brooks that cool the valley are of surpassing beauty.

On beholding this American counterpart of the *Thessalan Tempe*, one is almost led to put faith in the glowing pictures of ancient Greece, as described by the poets, and in the extravagant stories that travellers tell of certain Asiatic countries. The trees are constantly in leaf and, despite their close proximity, attain an enormous height, bringing their upper branches together as if to ward off the torrid heat of the sun.

What agreeable sensations fill the soul on drawing near to these imposing forests after journeying through interminable tracts of stunted pine-trees, where the air, expanded by the heat and heavy with odor, sickens the traveller at every step, not to mention the suffering caused by the reflected heat of the glowing-white sandy soil! It is like escaping suddenly from the infernal Tænarus into paradise. To the delightfulness of the shade are added the balmy odors of the magnolia and the tulip-tree.

Following along the river we at length climbed by a gradual ascent the lofty bank to the left, pausing now and then to enjoy the magnificent and changing scenery. On every side you could hear the rippling of the brooks which here and there blended their waters and developed into streams of deep and regular formation. Rocks were to be met as high as the trees themselves, and bordered around with wild flowers, while sweet-scented shrubbery decked the sides and summits of these pygmy mountains. Natural wells, underground caves, oak-trees blasted by lightning or cast by the tempest across our narrow pathway like an artificial bridge—everything was present to enhance the spectacle.

I am relating what I myself beheld; I am telling what I personally experienced; and I declare that my descriptions fall short of the actual facts. In support of my assertions I will borrow from a recent publication on Western Florida the description of the Grotto of Arches and of the stream known as *Big Spring*, the latter of which I have seen.

The Grotto of Arches is situated three miles to the westward of the place I have just been describing. It is entered through a gateway of natural rock formation. By an easy grade and a corridor rather broad than lofty you may pass to the first hall, notable at once for the extraordinary elevation of its ceiling and for its even breadth. Its beauty is much enhanced by a stream of clear, cold water which stretches pretty far in a southern direction, then changing into a series of pools, and at length disappearing.

The grotto then winds back almost imperceptibly towards

the northwest, and presents the appearance of a Gothic arch, which form it retains for a distance of about sixty yards. At this point it is crossed by quite a large stream alive with shrimp. Passing over the stream and facing northeast another hall is met. This is a hundred feet long and very straight, but of uneven surface owing to the accumulation of fallen rock. The centre is supported by a circle, or rather a cluster of pillars; while all around thousands of stalactites stretch down from the roof, pointing their hollow spears towards others, of whiter hue, springing upward from the ground, and with which they were doubtless once connected. There are numberless cavities in the walls of which the bats have taken possession. At the approach of light they rush from these dark recesses, and the flapping of their wings creates a noise like the roar of a high wind. The way beyond becomes intricate and rugged, but opens into another room of imposing size. Several pathways as yet unexplored and two large streams lead out from this chamber.

The Grotto of Arches has been explored by travellers to a distance of about four hundred yards. The petrifications noticed on the walls look like ground glass. They assume fantastic shapes, at one place appearing in strands of waving hair and elsewhere developing into marvellous tapestries, the whole fabric bedecked with sparkling crystals.

Regularly formed stalactites are hollow, having an outside surface like soft chalk and an inner one like shining yellow spalt.

The stream called Big Spring has cut a channel through the rocks over which it dashes with amazing rapidity. Like a small flood tired of being hampered and held up in its progress, it pours over with mighty force into a bed cut deep into the rock. This bed or vase is oval in shape and possibly a hundred feet wide at its broadest span. So clear is the water that the smallest objects are distinctly seen in it at a depth of thirty or even thirty-five feet; while all around the magnolia, laurel, cypress, and cedar are found in profusion. The wild grape-vine, after pushing its pliant branches to the very tops of these trees, hangs suspended over the stream in festoons. Fish without

number find shelter in this retreat; but at the slightest sound of an inquisitive wayfarer they seek speedy refuge in the deeper places.

This beautiful body of water, of a perfect blue color, imparts the same tint to whatever it reflects, and when the sun is in the zenith the reflected images take on all the colors of the rainbow through the prismatic influence of the waters.

Upon issuing from the basin they unite with another stream, doubtless from the same original source, and all together constitute thereafter a navigable river.

I remember how, seated upon an eminence overlooking the spring, I gazed steadily at the stream belching forth from the rock, and how my soul, contemplating the magnificence which Providence had lavished on that spot, and subdued by the religious stillness prevailing, rendered with renewed gratitude the daily tribute of prayer I had vowed to the Almighty.

It was not without reluctance that we quit this enchanting scene to return to the farmhouse where we intended to spend the night. We fared better than we expected, considering the coolness of our reception. Our host was one of the great men of the neighborhood, owner of many slaves and extensive plantations. Before sunrise next morning we started off again, and after an hour's travel took up a narrow trail that was to shorten our way to Apalachicola. This pathway was little more than a furrow, and the country through which it led us was devoid of interest. At length we reached a dark dense wood and guessed that the river Apalachicola was not far distant. The fertility of those alluvial lands, nourished through the ages by successive layers of decomposing vegetation, is simply beyond comparison. Yet the river has not entirely given up its control over this realm of its creation, and the winter floods still serve to hold off the thrifty intruder. But this will not be for long. The undaunted enterprise of the American will soon overcome the difficulties of the situation.

We struck the Apalachicola at its very source, the confluence of the Chattahoochie and Flint rivers. Proceeding down the river to the boat-landing, we shouted for the ferrymen residing on the

opposite bank. For a whole hour we taxed our lungs to the utmost, but without result. Noon arrived, and we gave up all hope of making ourselves heard. To return up the river, a distance of twelve miles, to the next ferry without guide or beaten track, would be to risk being overtaken by night before reaching the goal. We thought the matter over, and I proposed that we return to the farmhouse, for I dreaded a repetition of my Choctawhatchee experiences, and a deferring of breakfast until the following day. My companion offered to swim across the Apalachicola, capture the boat, and come back for me. I did not believe he could accomplish it, in view of the strong current, the great breadth of the river, and the presence of the alligators. But, despite my remonstrances and solicitation, he insisted on his plan, and proceeded to carry it out. I beheld him plunge into the river, cut through it like a fish, and gain a distance of a third of a mile in less than ten minutes. Yet I was ill at ease, I confess, until I saw him safe on the other side. A moment later he reappeared with the boat, steering in my direction. But his strength was not a match for the ponderous force he had to meet; the current carried him further down than he expected, and it was only by hauling upon the branches of the trees overhanging the bank on my side that he finally got back. It had been a wonderful exploit. We now joined forces; I handled my oar as well as I could, and we were soon safe across. But our trials were not over; we had ten miles more to cover before reaching a house where they were willing to prepare something for us to eat. It was not until six o'clock in the evening that we were enabled to break our fast. I cheered up my Scotch friend by showing him how cheap was our system of travel.

Our host was a lively fellow, incessantly plying us with questions, and expounding his political doctrine. He would gladly have prolonged the conversation, but we were worn out, and had to retire to bed.

The journey as far as Tallahassee was not unpleasant. We reached there on the twelfth day after my departure from Pensacola. I had come a distance of three hundred English miles—reckoned in France as a hundred leagues. I omit referring to

the last two days of the trip, as nothing took place worth noting. We observed, however, several small sheets of water or natural ponds, and were informed that there were quite a number of lakes in the vicinity. The land was rolling, the soil firm, and water abundant.

In 1823 Tallahassee was selected as the proper place to establish the future capital of the territory. It lies between Pensacola and St. Augustine and has much to commend it. To a distance of twenty-five or thirty miles around it the lands are most productive. They are dotted over with broad lakes that beautify the country and supply more substantial advantage in the fish from their waters and the game attracted to their shores. The sea is but a short distance away and is easily reached by the Apalachee and its branches. The town itself has not been well located. It is constructed on a narrow plain, and until the place becomes important enough to warrant paving the streets it will be hard to prevent the ruin caused by the torrents of rain that periodically fall in this country. American towns spring up as by magic. Amphion's lyre is less potent than the voice of immoderate desire.

It is but four years since Tallahassee was founded, yet it already numbers over a hundred neat, well-ordered buildings. I rested there for three days, and found both people and governor to be polite and respectable.

It was my good fortune to celebrate Mass there on Sunday, June 23d, and I had hardly begun when, to my great surprise, the room was filled up with Protestants.

I had to extemporize a sermon; and while I spoke of the great value of salvation and pointed out how it was to be secured, these good people listened with reverence, and then remained until the end of the Holy Sacrifice. I felt I had satisfied their expectations. One of the number remarked, on leaving, that he "liked my teachings": they appeared to him "very good and very sound."

It is marvellous what influence Catholicity has on the minds of intelligent people. I conversed with several physicians, lawyers, and other well-educated gentlemen, and learned that most of

them held quite a favorable opinion of our religion. Few have any personal knowledge of the religion in which they were born; they are dissatisfied with the endless variety of sects, and, as Protestantism fails to stir the heart, they wander at large and fall eventually into a state of utter indifference. How often have I heard the promise, so comforting to us of the true faith, that if ever they adopted a religion, it is Catholicism they would choose!

A pious Irishman made me the generous offer of a plot of land within the village if I desired to build a church. It is not the good will that is lacking, but where are the husbandmen to prepare this untilled waste? Under other circumstances I should have gladly hailed this offer; as it was, it only served to deepen my distress.

How does it happen that I am sent to a people whose wants I realize yet cannot meet? No doubt Providence will make its purposes manifest in its own good time. We must always bear in mind that the tree whose shade and whose fruit bless the whole earth sprang from a mere mustard-seed.

I had the happiness of baptizing three children, one of whom died a few days later.

Setting out from Tallahassee on the 25th of June, we travelled on through a beautiful forest as far as the river Ocilla. From the top of the hills on the way we caught sight of several lakes in the valleys below that, despite their native beauty and cool, shady banks, the variety of eligible sites and picturesque landscape, had failed to attract any settlers. Virginia ducks, which might as reasonably be styled Florida ducks, bustards, majestic cranes that Bartram does not hesitate to call angelic, teal and a myriad of other water-fowl covered these crystal pools, skilfully evading the sudden onslaught of the ponderous alligator.

It is to these lakes that at nightfall the hunted deer betake themselves to quench their thirst, and not infrequently to escape the too persistent panther by swimming across with race-horse celerity.

I undertook while waiting for dinner to take a bath in the Ocilla, but I had scarcely touched the water when the sight of an

alligator with his huge head coming my way quickly led me to change my mind.

For dinner we had broiled bear-steak that was really delicious, followed by watermelon for dessert.

Near this spot two months previously some young Seminole Indians had perpetrated a terrible outrage. Provoked, it is said, by the ill-treatment of a farmer who had settled on the border outside their reservation, they had during his absence burned at the stake his wife, his children, and a slave. The whole tribe, however, was not responsible for this crime, and the governor was able, notwithstanding the universal agitation, to separate the innocent from the guilty and to preserve the peace.

Dreading extermination, the Seminoles took the reins of justice into their own hands.

The man who had entertained us so kindly and who dwelt in a wretched hut in the midst of the desert told us how he had suffered from these bandits.

The day after this terrible occurrence they made a demand on him for provisions, and threatened to kill him should he not comply. Doubtless, too, they would have carried out the threat had not a body of soldiers suddenly appeared in pursuit of them. One Indian was dangerously wounded in front of his house, escaping only to meet death very probably by drowning in a swamp to which he fled. The rest escaped through the dense brushwood, and were arrested not long after by the other members of their tribe. The alarm had not entirely abated at the time of our journey.

Towards evening we reached the hut where we were to spend the night. We were well treated, but not without cost. We had hardly retired when we were set upon by a swarm of gnats and mosquitoes. During my stay at New Orleans I had become acquainted with these enemies of mankind, and I now set out to profit by my experience. My body was protected by the bedclothes. I put on my gloves, and completed my defence by covering my face with a handkerchief so as to leave only my nose exposed. The heat was stifling, but I had selected the lesser evil.

I called at this hut on my way back from St. Augustine, and found there nobody but an old woman who at first declined to admit me. Unable to secure aid for myself, I begged assistance for my horse, and I had a hard time to enlist her sympathy for the poor animal. She finally consented to furnish him with a meal. While the horse, which had travelled thirty-six miles without food, was being attended to, I went to stretch myself under the roof of the hut. I suddenly observed an old man approaching, bent with age and suffering from a fever that had been sapping his vitality for two months. I inquired politely after his health, condescended to feel his pulse, and expatiated on the wonderful properties of quinine. The hope of speedy recovery with which my advice inspired him gave me favor in his sight. He told his wife that she ought not to turn out a traveller to sleep in the woods and, above all, supperless; that that was enough to bring on a fever as severe as his own. In this way we succeeded in obtaining what common humanity should have secured for us. This little scene afforded considerable amusement to myself and to the young Scotchman who was in my company.

We set out early on the 27th of June, soon after the mail-carrier. As the guide had assured us that we should meet no dwellings until we reached the banks of the Suwanee River, where we counted on spending the night, we travelled along the shores of several small ordinary lakes and picnicked near one of them. The heat was intense, and we were so thirsty that the water, which was hardly fit to drink, seemed to us to be delicious. The first one of us to go forward to get a drink ran foul of an alligator who stood in the way. After a slight resistance, however, the latter retired to the middle of the lake.

The principal scenes of the War of 1818 were enacted in the neighborhood of the Suwanee River. Two thousand Indians and negroes—many of the latter being fugitive slaves—were here massed to contest the advance of General Jackson. But when the combined English and American forces drew near and a few slight skirmishes had taken place, the Seminoles fell back on St. Augustine and were hotly pursued.

An attack was made during the night upon a negro camp, and the negroes fought with desperation. The fighting force did not exceed three hundred and fifty, and they were appointed to protect the wives and children of their owners and of their friends. They discharged the duty nobly. The strife was a bloody one, and they did not retreat until eighty of their number were slain and most of the others disabled.

On this occasion the Englishman Arbuthnot was caught, tried as a spy, and condemned to a disgraceful death. The young Ambrister was treated with equal severity. They were found guilty of selling weapons to the Indians. They were accused of other crimes also, but the evidence was found insufficient to sustain the charges.

As we were leaving the Suwanee, an American farmer showed us an enormous alligator that he had killed the previous evening. It was about twelve feet long, and had harassed the people thereabouts for a long time, chasing children, snapping up hogs, and even making off with a big watch-dog. This latter loss had exasperated the farmer, and he determined to get rid of the uncongenial neighbor. His efforts were successful. A bullet settled the matter. Upon laying the alligator open the remains of the dog and half of a hog were found. I inspected this awful monster, and discovered that his upper jaw was movable. About five quarts of oil were obtained from his fat. Usually the alligator attacks only when out in the water, for it is then that it feels at its best. It is known to have upset a rowboat, stopped bears and horses, and to have devoured human beings—invariably preferring colored victims to white when the choice is offered.

We were told on the 28th that we were about to have our worst day. The nearest house in the county of Alachua was fifty miles distant. The path lay along the ridge of a dusty elevation, without a single stream to moisten it. So that the traveller is constantly warned to learn just where he must turn to find the two springs and the well where alone he may slake his terrible thirst, especially during the hot season. The two springs are the source of two charming rivers. The richness of

the surrounding country reminded me of the valley of the Chipola. If we had passed around the southern side of the hill, we should not have suffered for want of water and we should have beheld one of the great wonders of the country—a vast river pouring into a chasm a hundred feet deep and swallowed up in the bowels of the earth. The well is striking. It is cut into the rock, and it is only by means of a rod sixteen feet long and a pitcher that the water may be obtained. In all probability were it not for the mail-carrier we should have met the fate of Tantalus.

When three miles beyond the well we began to ascend a mountain of white sand, and after three hours of agonizing travel we reached the last of the springs. I refer to it again on account of a fig-tree, the largest I ever saw, which over-spreads the surface of the stream.

In the evening we came across the grave or tomb of an Indian who had died two months before. Two of his comrades had cared for him until the end and then, out of respect for his corpse, had laid it beneath a triangular enclosure, or slanting-roofed fence. It was sad to see the bones of the unfortunate man which the wild beasts had left bare, for the ingenuity of his friends did not equal their devotion. The wolves had dug beneath the structure and brought their labors to naught.

A sight like this saddens the soul. We cannot but bewail the fate of those stricken by death far from their people, and whose agony is not alleviated either by earthly or by supernatural consolation.

To clamor about the happiness of the Indians is to forget that their happiness is but savage indifference, and that, though they may be less sensible of the wants of life than other races, they are always in doubt as to their ability to satisfy them. Their wild freedom will never attract any but those of unsettled mind and a roving disposition.

I was unsuccessful in my search for the Santa Fé natural bridge of which I had heard. Although there are times when the waters pour both beneath and across it, I discovered no trace of this great wonder, and thus I crossed a river without

being cognizant of the fact. The section of Alachua County lying to the east of Santa Fé is very much like the neighborhood of Tallahassee.

On my return trip I found out six Catholic families at this place, and I baptized seven children. The Protestant population, hearing of my arrival, hastened to witness the ceremony. Taking advantage of the occasion to enlighten them and moderate their prejudices, I made some remarks upon the necessity of baptism, and entered upon an explanation of the attending rites and the pertinency of the symbolic ceremonies. I read the prayers in Latin first, then in English, and closed with an outline of the Christian's duties. Soon afterwards a Protestant woman brought me her child to be received into the family of Jesus Christ.

I had spent about an hour and a half in this manner, and supposed it merely remained for me to dismiss the assemblage. But it became manifest that some further action was meditated. I was not to get off so cheaply. The Protestants came and begged me to preach them a sermon. Now I would not have it said of me: *Petierunt panem et non erat qui frangeret eis*. I was profoundly touched, and my heart burned to satisfy them. At such a time one realizes how our brethren, though separated, are still our brethren. How piously they listened to my discourse! They seemed to be really glad to receive the seed of truth which I scattered among them. To crown the good work, Our Lord sent me an applicant for instant admission into the Catholic fold. A Protestant gentleman of wealth and position solicited me to devote a week to the instruction of his large family in the doctrines of the Church with a view to their baptism. He pledged me a rich harvest. I pity the missionary who would be insensible to such an appeal, for the most poignant trial of the priesthood is to see where good may be done and at the same time to be unable to accomplish it. But matters of prime importance demanded my speedy return to Pensacola. It is thus that the Almighty, even in the midst of our pleasures, keeps His cross forever before our eyes. Christ found the whole world plunged in idolatry, yet He allotted but twelve

apostles to its conversion. Let us be patient, and, though the waiting try us sorely, let us await the manifestation of His will!

On the last day of June we proceeded on our journey, and for two nights in succession I was prevented from sleeping by the insects that swarmed in our abode. One narrow room held ten persons. Our only bed was a mattress; my carpet-bag was my pillow. I was long in falling asleep, and my slumber was troubled.

Continuing on the evening of July 1st, we covered a distance of forty-five miles, most of the time with nothing to drink but stagnant, muddy water taken from the roadside, where the sun had been pouring its hot rays upon it. A piece of corn bread steeped in this water served us for dinner. My companion, suffering fearfully from thirst, had explored the territory at either side of the way in the hope of discovering a spring, but his search was fruitless. In one of his incursions he ran across an alligator, probably bent on the same errand. Although the latter was doubtless moving straight in the right direction, my companion did not feel tempted to follow. Night overtook us, and at about eight o'clock we espied a bright light that led us to a dwelling on the banks of Black River.

Black River is formed by the outflow of several lakes which are believed to be connected by underground channels. There is evidence that these lakes rise and fall to the same extent, and the sudden swelling of the river at times can be accounted for only upon the supposition that these lakes are united.

On July 3d we slackened our pace, and on the 4th we reached Jacksonville, situated on the river St. John.

The St. John is in form more like a bay, owing to its great width, and, in contrast with most rivers, it flows directly north. Its source has not yet been determined, but the common opinion is that it takes its rise in certain wooded swamps. Where we crossed it is said to be its narrowest point, yet even there it was two miles wide.

The land on both sides of the St. John is favorable to the cultivation of cotton, in view particularly of the fact that the ocean breezes are wafted twenty or thirty miles inland. Al-

though the soil is white and light, it possesses notable properties. The sugar-cane is successfully grown and ripens perfectly. Fruit-trees, such as the orange, lemon, and olive, reach an extraordinary size; and vegetables, especially the sweet potato, acquire a savory flavor.

It is likely that the orange-tree is native to the soil of Florida, for as you ascend the river you will meet whole woods of it, bearing fruit that is more or less pungent. In years of famine the Indians lived on these oranges, taking care, however, to bake them before eating.

On the 5th of July we at length reached St. Augustine, the end of our journey. St. Augustine is the city of the United States that most resembles our old European cities. Its streets are narrow, the windows are small, and the ground-floors of the dwellings are formed of hard concrete. The town dates back to 1568.

Soon after my arrival I was waited on by the parish trustees. They came in a body to tender me a house and all that befitted my station. Their attentions were most considerate. The next day I visited the church, and sung High Mass on the following Sunday. The church, though large, was completely filled. Protestant churches were left empty, and ministers with their congregations came to attend our service. Most of them were no doubt moved solely by curiosity, but, without considering that question, I thanked the Lord for the opportunity of proclaiming His name and sounding His praises before this assemblage. My sermon was in English. I announced that I would begin next day to teach the catechism, after Mass, to those who were preparing for First Communion. I kept this up until I left. Some who were sick sought my ministrations and the consolations of religion. There was one man that particularly roused my sympathy. The poor fellow had been bitten the previous year by a rattlesnake. The remedies given him were futile. At the end of a year the poison broke out in venomous boils, and in a month he was dead.

I was beginning to know my people and to be appreciated by them, and was even beginning to feel satisfied at my suc-

cess, when, on the 18th of July, I was stricken with a violent fever. The disease made rapid headway and, notwithstanding all the attention I received, I sank into the shadow of death. It annoyed me to observe that the people were flocking to see me. A Protestant lady, learning that I was laid out upon a cot, sent me a softer bed. Ministers availed themselves of the occasion to come and see me and discourse upon the mercy of the Lord. I thanked them for their kindness, and assured them that I had never had, and never would or could have, any hope outside the pale of the Catholic Church. On the ninth day came the crisis. I struggled to my feet and ran around the adjoining rooms. They at once seized me. My head was attacked on the tenth day, and I experienced a violent shock in every joint of my body. The fever was gone, but I realized my condition. I had already read, in the looks of those about me, that I was considered beyond recovery, and I ended by believing that my hour had come. I was sad, and my sadness was due to these two thoughts: "I am going to die," I said, "without having accomplished anything for this country, and I am leaving it worse than I found it. Have I been raised to the Episcopate only to die without the sacraments?"

My feeble state contributed greatly to this depression. I beheld my friends and relatives; I bade them good-by in a far-off land; never would they come to pray at my grave. Such are the struggles with death. Frequently I cried out: "My Saviour, since I may not have regular assistance, become my solace and my strength; take pity on me according to the greatness of Thy mercy." I composed myself, reflecting that I had not come hither on my own account; that I had not crossed a desert of five hundred and sixty miles for my own pleasure, and that I was enrolled in the service of Jesus Christ. As soon as the conflicts of nature and human weakness were over, I recommended my soul to God for life or for death, according to His will. Committed to divine Providence, ready for the sacrifice, I could not but think now and then of my sad plight. St. Francis Xavier died upon a barren island, but Heaven filled his soul with a foretaste of the glory that his virtue had won for

him. Far from giving me courage, this example only led me to contrast my weakness and wretchedness with the bravery, the unselfishness, the zeal, and the determination of this greatest of missionaries. My confidence again fell away; I had nothing to lean upon, and I beheld myself at the bar of the Supreme Judge with no good works to plead for me. How requisite is the spiritual physician in such deplorable situations! Do we not feel the need of some kind soul to speak to us in such moments with the authority of Jesus Christ, so as to dispel the shadows that scare us, to soothe the agony that tears at the heart, to remove those doubts that are more terrible than death itself? Man seeks to be, and should be, encouraged and consoled by his fellow man. The Christian, the priest himself, calls for a representative of the Lord in order to be assisted into the bosom of Eternal Mercy. I did not forget the lesson taught me by my abandoned situation, and I determined never to leave alone any of the missionaries cooperating with me in the work of salvation.

The eleventh day found no improvement in the disease, and the indications created alarm. My constitution and my youth offered the only hope. God, most likely, did not deem the victim to be worthy of Him. He postponed my hour, in order to warn me by this experience to be prepared always to render an account of my stewardship. During the night the pains grew less, perspiration was reestablished, and on the following day I was out of danger. I had the yellow fever in 1819, but I do not think it caused me such long and intense suffering as this malignant bilious fever.

For three weeks I was extremely feeble, and it was not until about the end of August that I was able to resume my labors. Then I delivered sermons in English and Spanish alternately. I thought I noticed that Our Lord was working from within upon these good souls who still responded to many of His graces.

These first blessings prompted me, in spite of my weak condition, to open a retreat, which I continued for two weeks. I gathered the people together morning and evening; Catechism was followed by informal instruction; and, to add to the solemnity of the general Communion, I caused a musical programme

to be arranged for the Mass. All was carried out with the plain and simple ceremony which the circumstances imposed. One hundred and twenty-five persons assisted at the Holy Sacrifice; ninety-five received Confirmation; fifty made their First Communion. I had the satisfaction of receiving a Protestant woman into the Faith. During my stay at St. Augustine I baptized nearly sixty children.

On September 22d I left St. Augustine, and reached Pensacola on the 13th of October. I pass over the difficulties encountered on my return trip; but they were fewer than those of the outward journey, and I escaped at the price of an intermittent fever which clung to me for a month.

The two priests who had stood by me up to this time now departed, and I worked on alone until April, when I made preparations to go to Europe in quest of help to preserve Catholicity in this vast country.

To complete my misfortunes, the church at Mobile took fire about the end of October, 1827, and was burned to the ground.

✠ MICHAEL, Bishop of Mobile.

THE NORTHMEN IN AMERICA.

Die Entdeckungen der Normannen in America: unter besonderer Berücksichtigung der kartographischen Darstellungen; von Joseph Fischer, S.J. Freiburg im Breisgau (Herder), 1902. 8vo. pp. xii and 126, and 11 illustrations.

Father Fischer, the author of this work, has achieved world-wide reputation by discovering the long-lost Waldseemüller (Ilacomylus) map of 1507 on which the name of *America* was for the first time applied to the New World. But Father Fischer is not only a fortunate delver among dusty tomes, he is a well-read scholar, a sound critic, and a judicious historian. It gives us special pleasure to cite here the appreciation of our author's merits given in *Zarncke's Literarisches Centralblatt*, a critical journal whose authority is respected throughout the length and breadth of Germany. "His method in criticising his sources," says the *Centralblatt*, "is entirely up to date, and his acquaintance with his subject is as comprehensive as it is thorough. This he shows especially in his narrative of the fortunes of the Norse Colonies in Greenland, where he consults archæological researches as well as the written authorities, and compares them with each other as well as with the dissentient views of modern students."

Such being the high character of the work, our readers, we think, will not find fault with us for presenting them with a brief abstract of Father Fischer's study, which contains the last results of European investigation on this interesting but knotty subject. We do this the more readily because our own historical students have either been misguided by their enthusiasm or have slighted the story of the Norse discovery of America altogether.

Father Fischer's book may be divided into two parts. The former deals with the American discoveries of the Northmen, regarding Greenland as a part of the Western Continent; the latter studies the mediæval cartography of the North Countries, with especial reference to the mediæval maps of Greenland. The latter fills up some gaps in the cartographic researches of Nordenskiöld and von Wieser, corrects some of the errors of these great cartographers, and leads up to Father Fischer's own discovery of the famous Waldseemüller map of 1507.

Of course the first part of our author's work is mainly built up on the results of former students, foremost among them Gustav Storm, A. M. Reeves, Conrad Maurer, L. Jelič, and the archæological researches of G. Holm and D. Bruun. We may remark by the way that a very useful list of the books consulted by Father Fischer is prefixed to the book. The author does not slavishly bind himself to the views of any of these able historians, but adopts, rejects, or combines their results with keen penetration of their merits and with complete independence.

Bancroft, Winsor, and other American historians have treated the Norse records with scant respect. This is due partly to their failure to study them sufficiently and partly because they were repelled by the uncritical methods of the advocates of the Northmen and their exaggerated claims. Even Chr. Rafn, whose *Antiquitates Americanæ* is a work of undoubted scholarship, was completely carried away by patriotism and theory, and his Danish, French, and American successors exaggerated his faults. The sober historians, repelled by their fanciful tales, condemned the whole story without examination. They were led to do this the more readily as their confidence was undermined by the word *Saga* (tale), the title of the books from which the report of the Norse discovery of America is drawn. Their neglect to carry on independent investigations concealed from them the two facts that the story of Leif Ericson's discovery of America is found in several strictly historical works, and that many of the *Sagas* bear a strictly historical character.

Who are the historians that vouch for the story of the discovery of the New World by the Northmen? Our oldest

authority is *Adam of Bremen*, who came to Bremen as canon of the cathedral in 1067, and wrote besides the *Gesta Hammaburgensis Ecclesie pontificum*, or *Ecclesiastical History of Hamburg, a Description of the Islands of the North*.^{*} Wattenbach, the foremost critical authority on the mediæval sources of German history, declares that Adam was "the first to lay a solid foundation for the history of the Baltic countries, which has again and again served as a touchstone for other records. . . . All conscientious research must start with him, and his authority was highly respected from the beginning, and justly so." Weinhold, another prominent critic, endorses Wattenbach. Now this reliable historian, Adam of Bremen, tells us that the King of Denmark, Sven Estrithson, personally informed him "of the existence of an island in the Northern Ocean called *Vinland*, because it produces wild grapes from which excellent wine is made. That unsown corn also abounds there I have learned from the positive statements of the Danes, not from wild conjecture." Adam, it should be borne in mind, came to Bremen only some sixty years after Leif Ericson's discovery of Vinland.

The second historical authority for the Norse discovery of America is the Icelander *Ari Thorgilsson*, surnamed "the learned," who lived from 1067 to 1148 A.D. Maurer calls Ari the oldest and most reliable of all Icelandic *historians*. In his *Islendigabók*, or *Book of the Icelanders*, Ari recounts the story of the discovery and settlement of Greenland by Eric the Red (985 A.D.), and in doing so he tells us: "They [Eric and his companions] found there [in Greenland] both east and west in the country dwellings of men and fragments of boats and stone implements such that it may be perceived from these that that manner of people had been there who have inhabited Winland and whom the Greenlanders call Skrellings."† Ari's authority, he tells us, was his uncle Thorkel Gellisson, who had learned it from a companion of Eric the Red. No doubt Ari's mention of Vinland is of the briefest, but the manner in which he introduces it proves that he knew he would be understood,

^{*} By Fischer this is considered the fourth book of the *Ecclesiastical History*

† Reeves, *The Finding of Wineland the Good*, p. 10.

and that consequently the story of the discovery of Vinland was well known in Greenland and Iceland at the time he wrote. To Ari Thorgilsson are also ascribed the original versions of the *Landnámabók* (the Domesday Book of Iceland) and the *Kristni-Saga* (the story of the introduction of Christianity into Iceland). In the *Landnámabók* Vinland is mentioned twice, once to fix the situation of Ireland the Great, and again when, in tracing the descendants of Snorri Hoftha Thordson, he introduces *Karlsefni* as him who found Vinland.

Some geographical manuscripts written in the Icelandic language in the fourteenth or fifteenth century, and based in part on the statement of the Abbot Nicholas of Thingeyre, who died in 1159 A.D., according to Storm, Werlauff, and Rafn, also bear early witness to the discovery of Vinland by Leif Ericson, to Leif's Christianizing Greenland, and to the establishment of an episcopal see in Gardar. The mention of the bishopric of Gardar brings down the author to 1125 A.D. at least, when Arnold became the first bishop of Gardar. We may add that this report states that "to the south of Greenland lies Helluland, next comes Markland, whence there is no great distance to Vinland the Good."

Such are the oldest strictly historical testimonies to the Norse discovery of Vinland. We now come to the works which give us a more detailed account of this remarkable event. It must be remarked that we cannot trace back these testimonies to a time as closely approaching the events narrated as Adam of Bremen. Besides the narratives differ in important details, and need a strict critical study before we can determine their historical value. The three principal documents to be considered are: 1. The *Saga of Thorfinn Karlsefni*, also called Hauk's Book, the oldest extant copy of which was written between 1305 and 1335; 2. The *Saga of King Olaf Trygvason*, forming a part of the celebrated *Flatey* book, said by Reeves to be the largest and most perfect of Icelandic manuscripts. It numbers 1700 large octavo pages, and was written about 1387 A.D. 3. The *Saga of Eric the Red*, contained in the vellum manuscript numbered 557 in the collection left to the

Royal Library at Copenhagen by Arni Magnusson. The present copy was made about 1400 A.D. The text of the Saga of Eric the Red is so closely akin to that of Hauk's book that Reeves gives but a single version of the two. Still neither is a copy of the other, and they cannot be copies of the same text. The simpler language of the Saga of Eric the Red indicates that it is copied from an earlier version of the Saga than the *Karlsefni Saga*, which original would consequently be considerably older than 1334 A.D. But it must be admitted that both versions as well as the *Flatey* book are markedly later than the events related and also than the short notices thereof by Adam of Bremen and Ari Thorgilsson, and the somewhat fuller account of Nicholas of Thyngere or whoever is the author of the geographical manuscripts of the twelfth century spoken of above.

The *Karlsefni Saga* and the *Saga of Eric the Red* are practically one. The *Flatey* book version is not only independent, but differs from the other two in essential points. According to the *Flatey* book Bjarne Herjulfsson discovered Vinland in 985; according to the *Saga of Eric the Red* (we include both Hauk's book and the *Arna-Magnæan* manuscript, 557, under this title) Leif, the son of Eric the Red, was the discoverer in 1000 or 1001 A.D., thus agreeing with the old geographer of the twelfth century, the *Kristni-Saga* based on Ari Thorgilsson and Snorri's *Book of the Kings*, a text of the early part of the fourteenth century. There is no ancient authority who supports the *Flatey* book. Besides, the latter story is suspicious on account of several self-contradictory statements. Thus, to quote Maurer: "According to one version [in the *Flatey* book] Eric the Red died before the Christianization of Greenland; according to another he was converted by Leif; according to a third, though he lived till Greenland was converted, he himself always remained half a pagan." * Again, according to the *Flatey* book, Leif sailed to Norway to visit King Olaf in 1001 or 1002, is converted by the king, and sent by him to convert Greenland to Christianity, though King Olaf had fallen in the battle of Svolder in September, 1000. Lastly, besides the strange

* Maurer, *Conversion of the Norse Tribes*, I., 451, Note 16.

ghost-stories common to all Icelandic books, the author of the Flatey book tells some wondrous tales; e.g. the grapes in Vinland are discovered in winter, gathered in spring, grow on great trees, which are felled and serve as timber, and, last but not least, the grapes intoxicate without being fermented.

For all these reasons and because it is far simpler and more reasonable, Fischer, following Storm and Reeves, decides in favor of the version offered by Hauk's book, and rejects that of the Flatey book, though the latter had been the current version ever since Arngrim Jónsson, in 1600, first published the story contained in the Flatey book. Now let us see what form the story of the discovery of Vinland takes according to the decision of Storm, Reeves, and Fischer.

"In the year 999 A.D. Leif, a son of Eric the Red, sailed from Greenland to Norway. He steered too far south, a fact not to be wondered at, as it was his first direct voyage from Greenland to Norway. But finally Leif reaches Norway and enters the service of the Norse king, Olaf Tryggvason. He became a Christian and remained at the king's court until Olaf permitted him to return, with the order to spread Christianity in Greenland. On his voyage homeward, Leif was overtaken by storms, driven out of his course for a long time, roved about on the ocean, and finally reached a country whose existence no one had suspected. Here wild grapes were found, and wheat as well as *Masur* trees, which seemed good for building purposes. Samples of all these treasures Leif took with him, and steering a northeasterly course the bold mariner at last reached Greenland. Shortly before landing Leif saved the lives of a number of shipwrecked men, and in consequence received the surname of the *Lucky*. During the winter of 1000-1001 Christianity was introduced into Greenland, although Eric the Red appears at first to have offered resistance to its spread. At the same time the Greenlanders became interested in the newly discovered lands, which naturally it was determined to explore at once. Thorstein, Leif's elder brother, a man greatly praised in the Sagas, became the leader of the expedition in which Eric the Red himself meant to take part.

On his way to the vessel the old chief fell and hurt himself so seriously that he was obliged to give up his intention. This accident was the ill-boding commencement of the dangerous enterprise. The object of the voyage was not attained. For months Thorstein, with his twenty companions, was tossed about by tempests; at last, weary and exhausted, he landed again in Greenland. In the autumn of 1001 Thorstein married a lady of Iceland, far-famed in the Sagas, named Gudrid, who had arrived in Greenland the year before with her father. As Thorstein died the following winter on his estate of Lysefjord, which was situated in the Western District, Gudrid returned to the Eastern District to Eric the Red. In summer, 1002, two Icelandish vessels came to Eric's home of Brattahlid. The one belonged to Thorfinn Karlsefni, an enterprising and lucky merchant, the second to two Icelanders named Bjarne and Thorhall. With the customary hospitality of the Northmen Eric received and entertained the owners of the vessels and their eighty companions. Karlsefni became acquainted with Gudrid, and, on Eric's consenting, married her in the spring of 1003. The story of the newly discovered Vinland exercised on Karlsefni and his companions an irresistible charm. Soon they determined to look up this land of promise and to colonize it. As starting-point they chose, not the Eastern District of Greenland as before, but the Western District, where Gudrid's estate was situated. One hundred and forty persons took part in the expedition. Besides the two Icelandish vessels and their crews, ships of their own took Thorwald, a younger son of Eric the Red, and Thorwald's sister Freydis, a veritable virago, accompanied by her husband Thorward. Gudrid, too, accompanied her husband.

"The voyage proved successful. At first they reached a land remarkable for its long, flat stones, and therefore named *Helluland*, i.e. Stoneland, by the Greenlanders. A two days' sail brought them to a country noted for its wealth of forest, which was accordingly called *Markland*, that is to say Woodland. Sailing anew, a long voyage brought them to a third country; while exploring this 'two sprinters' presented to Leif

by King Olaf found grapes and wild wheat. The place where these were found was at a considerable distance from the place of landing. A difference of opinion, therefore, arose as to how they should reach it. One of the party named Thorhall, who was joined by only nine men, sailed northward. A tempest carried the unfortunates to Ireland, where they were reduced to slavery. Karlsefni bent his course southward, where he found grapes and self-sown wheat. They inferred that they had found Vinland the Good, though nothing is said of Leif's booths.* As the country seemed suitable for colonization, they began at once to build homes. They bartered some goods with the natives, who came in leather boats in great numbers; the trade thus opened promised well. Ere long, however, misunderstandings arose between the two parties. Instead of peaceful trade, they found bloody war, in which Thorbrand the Iclander fell. Only after suffering considerable losses did the *Skralings*—so the Greenlanders called the attacking natives—retreat. Karlsefni feared a renewed attack, left the inhospitable place, and attempted to found a colony farther north. No *Skralings* harassed them here, but when they undertook to make further explorations Eric's son Thorwald was killed by a *unipede*, as his companions reported. Moreover, quarrels broke out among the colonists, caused by the women, and in the summer of 1006 the attempt to found a colony was given up. On the return voyage Karlsefni landed once more in *Markland*. Five *Skralings* were found on the shore, but three, one man and two women, escaped; two children were captured, taken away, and taught 'to speak.' While Karlsefni and Gudrid with their Vinland-born son Snorri, who was now three years old, reached Greenland in safety, Bjarne's worm-eaten vessel was carried away by storms and perished. Only one half of the crew reached Iceland, where they told of Bjarne's magnanimously sacrificing his life to save a younger shipmate. Neither Hauk's book nor any other of the older Icelandic histories knows of any further attempt to colonize Vinland."†

* These, according to the Flatey book, were left in Vinland by Leif Ericson during his previous visit.

† Fischer, *Entdeckungen der Normannen*, pp. 16-19.

The reader will see at a glance that this version of the discovery of Vinland by its simplicity forms a strong contrast to the tale of the Flatey book with which Rafn and his admirers have familiarized us. A single expedition lasting three years cannot leave relics that survive the wear and tear of nine hundred years. If we adopt the *Saga of Eric the Red* and the *Karlsefni Saga*, we cannot be surprised that no remains of Norse buildings have been found on the American continent; we need not be disappointed that the old Tower at Newport, instead of being a relic of the Norse colony of Thorfinn Karlsefni, turns out to be the remnant of a windmill built by Governor Arnold (about 1670-80), nor that the celebrated Dighton Rock inscription, instead of being runic, turns out to be Indian picture-writing. Where no Norse colonies existed, no remnants thereof can be found. Father Fischer briefly runs over the various facts which have been alleged in proof of Europeans having visited or colonized any part of the New World before Columbus. "Mexican manuscripts, Mexican inscriptions, or other Mexican remains furnish not the slightest evidence for the existence of Christianity in America before Columbus, much less for its spread by Bishop Eric.* The careful investigations recently made on this point establish this scientifically.† That the cult of the cross does not prove the pre-Columbian Christianization of America is the manifest inference to be drawn from the article on 'Pre-Christian Crosses in Mexico and Central America' published in the *Catholic Missions*.‡ This article justly points to the fact that in other parts of the globe the cross is likewise found among pre-Christian peoples as a religious symbol, and that strong argument can be adduced for the independent development of this symbol in America. The Christian customs of the Porte-Croix Indians, however striking, are much more naturally explained with Storm, as resulting from the influence of French missionaries, who, as has been clearly proved,

* Bishop Eric is reported by Icelandish documents to have left Greenland for Vinland (1121 A.D.) in order to Christianize it.

† F. Ehrle, the learned librarian of the Vatican Library, is cited by Father Fischer as holding the same view.

‡ *Catholic Missions*, p. 201 ff. Freiburg i. Br., 1893.

Scandinavia and Iceland, while the third edition shows it north of Scandinavia and east of Iceland. How is this strange fact to be explained? Nordenskiöld's and Storm's solution appearing unsatisfactory, Father Fischer has found a new and, it appears to us, a true one. He shows that the text and the map of Cardinal Filiastus are contradictory, the text having been written before he received the map of Claudius Clavus. The text represents Greenland as north of Scandinavia and east of Iceland, the map as lying west both of Scandinavia and Iceland. Donnus Nicolaus Germanus in his third edition of Ptolemy appears to have cartographically translated the text of the Cardinal, and to have been the first to do so. The mistake was afterwards repeated.

We see that in this part of his work Father Fischer has called attention to the importance, especially for the pre-Columbian history of America, of two geographers, Claudius Clavus and Donnus Nicolaus Germanus. The remarkably correct delineation of Greenland in some maps of Donnus Nicolaus must strengthen our confidence in our Norse historic sources, of which the maps are only the pictorial result. Father Fischer, moreover, has advanced our knowledge of these geographical pioneers, and will surely incite others to further researches.

Modest as Father Fischer's work is both in size and in tone, it is deserving of attention, not only because of his complete knowledge of the questions treated, not only because of the healthy critical methods applied, not only because of the sound judgment and unbounded industry everywhere displayed, but also because of the new facts it spreads before us. It marks a distinct progress in our understanding of the Norse discovery of America.

Father Fischer briefly recapitulates the last verdict of science on these interesting settlements. The Icelandic writers speak of an Eastern and a Western Settlement in Greenland. Many authorities, foremost among them Nordenskiöld, held that the Eastern Settlement, represented by the mediæval Norse authorities as by far more important than the Western Settlement, lay on the eastern coast of Greenland. But on the eastern coast of Greenland few, very few remains of old buildings are found, while the south is well known to possess many such ruins. Nordenskiöld declared that the buildings on the southwest coast were not Norse at all, but of much more recent date. Fortunately, Gudmundsson had thoroughly investigated the private dwellings of Iceland built in the time of the Sagas. In 1896 D. Bruun proceeded to Julianshaab, and carefully studied the ruins there existing, and compared their construction with that of modern buildings in Iceland. These researches proved that the old ruins in Greenland strikingly resemble the modern buildings in Iceland, and that the ruins at Julianshaab are really old Norse ruins. From this the inference was drawn that the district called in the Sagas the Eastern Settlement really lay on the west coast of Greenland. Guided by these thorough researches Finnur Jónsson determined the topography of Greenland according to the statements in the old Norse books, and constructed a map fixing the sites of the ancient estates and other places with their modern equivalents. In this way one hundred and seventeen churches and estates have been identified, though the site of Gardar, the episcopal see, is still a matter of dispute. Brattahlid, the home of Eric the Red, according to Jónsson, lay on the Ericsfjord, now Tunugdliarfik.

The researches of the Scandinavian savants have also thrown light on the number of colonists settled in Greenland. It is established now that the entire population of Gardar, the only episcopal see of Greenland, numbered not more than five thousand souls, who were distributed over two hundred and eighty estates. The buildings in Greenland, whether houses, stables, or barns, were constructed of stones found on the spot, the same being simply held together by their weight, or the

stones were bonded by layers of sods. The edifices built after the latter method have crumbled to ruins, while the former in many cases are well preserved. None of these ancient buildings rose to a height of more than one story, and they rarely afforded room for more than five persons. The Greenlanders were hunters, fishermen, or cattle-breeders. The kitchen-middings of Greenland contain the bones of a small species of horned cattle, of goats, sheep, small horses, and strong dogs. Of the native fauna remnants of the white bear, the polar fox, the walrus, the reindeer, and especially the seal were found. The remains of birds and fish were surprisingly rare. Money was not known, apparently; accordingly the people of Greenland paid their tithes in sealskins, calfskins, the teeth of whales, and in whalebone.

Their occupations as cattle-raisers and hunters led the Greenlanders to great distances from their homes. In Greenland every farmer of note owned one or more fishing-smacks. In these they regularly sailed as far north as the seventy-second degree of north latitude; occasionally, however, they penetrated much farther. For instance, in 1266 some craft sent out to reconnoitre the north of Greenland for Skralings, pushed so far northward as to reach about $75^{\circ} 46'$ north latitude according to modern calculations. This is in the vicinity of Lancaster Sound and Barrow Strait. About 1135 A.D. the island of Kingiktorsak ($72^{\circ} 55'$) was visited by three bold Greenlanders, who erected a stone with a runic inscription, which was recovered in 1824 and acknowledged to be genuine even by the cautious Winsor. The inscription states that Erling son of Sighvat, Bjarne son of Thord, and Einriddr son of Odd, penetrated to this spot and erected this stone on the Saturday preceding the day of victory (April 25th). The explorations of the Greenlanders extended to the east coast of Greenland also, and in 1194 they discovered Spitzbergen, as Storm has proved.

In the midst of this wild, adventurous life, the Northmen in Greenland, far from falling into savagery, found time and taste to cultivate the Muses. In this respect they were fully

the peers of the Icelfander; among them the *Saga* flourished no less than in Iceland. It is certainly interesting to note that the parts of the Edda which tell us the story of the Burgundians Günther and Hagen and of King Attila (the *Atli* Songs) are the compositions of a Greenlandish bard.

Nordenskiöld's statement that no Norse antiquities have been found in Greenland is incorrect. Boye and other antiquarians give lists of old Norse remains found in only five places, summing up to four hundred. The most of them are fragments of vessels made of steatite or soapstone. Their Norse origin is established by the runes inscribed on them. Pieces of soapstone have come to light bearing rudely incised crosses, some of them Latin, others St. Andrew's crosses. Besides soapstone, the only other stones found are one specimen of flint and a few fragments of whetstones made of sandstone. As all communication between Greenland and Europe practically ceased in the fourteenth century, naturally few metal objects were found. Iron is represented by nails, bolts, three knives, a hook, a padlock and key; bronze by a few fragments, notably by a part of the crown of a church bell. But one specimen was found respectively of clay, leather, and woollen goods, while of bone objects there is a much greater variety, including combs and checkers.

The pitchers and pots of soapstone were shaped with knives; indeed most of the holes were pierced with knives, though a few were bored, especially the spinning-whortles, which occur frequently and are sometimes flat, sometimes sharp. Some potsherds were pierced by nails or iron wires.

Of the four churches mentioned in the Norse records as existing in the Western Settlement, two have been identified; of the twelve in the Eastern Settlement, five. The length of these buildings varied from fifty-two to sixty-five feet; their average breadth measured twenty-six feet. They are constructed of large stones carefully selected.

From an anthropological point of view the finds in the cemeteries of Kagsiarsuk on the Igaliko Fjord and of Ikigait challenge interest. In the former the corpses were buried close to one another near the surface, between large stones, the

head toward the west and the body bent. No traces of coffins or cerecloths appeared. At Ikigait, on the contrary, some corpses were found interred at a great depth in coffins without covers. Wooden nails were used in the construction of the coffins. The bodies were wrapped in brown woollen cloth. In the coffins were found a few small rudely carved crosses.

We have thus placed before our readers a fairly complete picture of the Norse colony of Greenland, of its size, its resources, the employments of its inhabitants, their civilization, their naval and literary achievements. Father Fischer closes his account of the first European colony in America by relating the sad story of its destruction. As early as 1347 direct intercourse between Greenland and Iceland had ceased. There was still communication between Bergen in Norway and Greenland. We may remark that since 1261 the king of Norway was the sovereign of Greenland. In 1346 the royal trading-ship (the *Knorr*) arrived at Bergen from Greenland in good condition. When the *Knorr* next sailed for Greenland in 1355, it bore with it an expedition under Paul Knutsson sent to save Christianity in Greenland and repel the Eskimos. There is no record of the return of the royal ship. But as the prelate who had for many years been administrator of the see of Gardar, Ivar Bardsson, is found in Norway in the year 1364, we may infer that the *Knorr* returned shortly before.

Ivar tells us the story of the ruin of the Western Settlement.* The royal governor had ordered Ivar to expel the Eskimos from the Western Settlement. When he came there he found neither Christians nor pagans, nothing but roving sheep and cattle, which he took home with him to Gardar. In 1379, the Icelandish annals tell us, the Skralings again attacked the Greenlanders, killing eighteen men and carrying off two boys. The Eastern Settlement was now visited by the hostile inroads of the Eskimos. The wrecking of ships, the plague (1392), the attack of Bergen by the German fleet in 1393, contributed to fill the cup of Greenland's misery. The last European ship reached Greenland in 1406, having been carried there by tempests; it

* Major, H. The Voyages of the Brothers Nicolo and Antonio Zeno (Hakluyt Publications), p. 53.

returned to Norway four years later. The last documents brought home by these venturesome mariners witness the marriage of Thorstein Olafsson to Sigrithr Bjornsdottir.

A brief of Alexander VI. dated in the first year of his reign (1492-3) is the last historical document dealing with the old Norse colony of Greenland. It informs us that the poverty of its inhabitants was so great that their only food was dried fish and milk. Since eighty years no ship had touched its shores. No bishop nor priest remained there, and a great part of the people had become pagans. The inhabitants who had preserved the faith possessed, as the only memorial of the Christian religion, a corporal on which the last priest in Greenland had for the last time consecrated the sacred host. Alexander VI. ordered the consecration of the Benedictine monk Mathias as Bishop of Gardar. Of the further fortunes of Bishop Mathias there is no record.

Thus ends the story of the old Norse colony in Greenland, the first European colony in the New World. Do its annals throw any light on the question of the Norse discovery of the Western Continent? Only in an indirect way. They tell us: 1. That the position of Greenland and the bold, able seamanship of its inhabitants make it probable *a priori* that they should find their way to the eastern coast of North America, if only by accident, as Leif Ericson is reported to have done. 2. That the slim population and the poverty and weakness of the Greenland settlements make it unlikely that the Greenlanders founded any colonies in Vinland. 3. That the Norse annals themselves know of no Norse colony in Vinland or any other part of the Western Continent. On the other hand, it must be confessed that the gross ignorance implied in the fact that the old Northmen called their two settlements the Western and the Eastern, when in reality the Eastern Settlement was situated on the southwest coast of Greenland, justly warns us not to be too trustful in the geographical data of the Norse documents. But, however sceptical we may be, it is difficult to place Helluland, Markland, and Vinland anywhere except on the northeastern coast of America.

III.

The third part of Father Fischer's book answers the questions: Had the scientific men before Columbus any knowledge of the discoveries of the Northmen? What did they conceive to be the nature and position of the lands found by these daring mariners?

We may begin by eliminating Helluland, Markland, and Vinland from this problem; except in the Icelandic documents they have left no trace. The case of Greenland is far different. Mediæval geographical science in western Europe may be said to have begun with the translation of the great work of Ptolemy the Alexandrian,* consisting of an atlas of twenty-seven maps and explanatory text from Greek into Latin. This translation, first undertaken by Emmanuel Chrysoloras, a Byzantine scholar, and completed and published by his pupil, Jacobus Angelus, was published with a dedication to Pope Alexander V., who reigned from 1409 to 1410. The latter year may, consequently, be set down as the year of the renascence of geographical science in Italy and, therefore, in western Europe. At first the successors of Angelus contented themselves with repeating Ptolemy's twenty-seven maps; soon, however, in Italy new maps were added, *extra Ptolemæum*, as they were called. It is a remarkable fact that in the city library of Nancy there exists a copy of Ptolemy prepared for Cardinal Filiastus only seventeen years after the publication of Angelus' first edition, i.e. in 1427 A.D., which contains, besides the usual twenty-seven maps, a map of the Northern Countries, including not only Scandinavia, but also Iceland and Greenland.

The question now arises, who was the first geographer that added to Ptolemy's world-map this picture of the discoveries of the Northmen? Cardinal Filiastus himself tells us that the countries pictured in his eighth map had been unknown to Ptolemy, and that they had therefore been described by a certain *Claudius Cimbricus*, who had also made a map thereof. The later geographers, Schoener (1523) and Franciscus Irenicus

* He lived about 150 A.D.

(Friedlieb, 1513) confirm this statement. This *Claudius Cimbrius* in the description of the "Northland" map contained in the Nancy codex calls himself Claudius Clavus Swartho (cf. *schwarz* = black), and seems to have been identical with the Danish mathematician *Claudius Niger*, and fixes his birthplace at *Salinga* in the island of Pheonia, or Ottonia, east of Jutland in the Baltic Sea. Father Fischer follows Storm in assigning Claudius Clavus to the early part of the fifteenth century. Storm in fact shows that in 1423-4 Claudius Clavus was in Italy, which was the only place where copies of Ptolemy existed at the time and where artists capable of drawing maps could be found. Irenicus tells us Claudius Clavus designed the map of Denmark at the request of the Danish king, and Storm shows that just at this time (1424) King Eric of Denmark passed through Italy on his pilgrimage to the Holy Land. Nordenskiöld held that the map pointed back to the eleventh century as the time of its origin, but Fischer agrees with Storm in rejecting this view. An interesting proof of the Danish origin of the "Northland" maps, the original of which is the map of Claudius Clavus, is the singular fact that in many of these maps, whose text is Latin, the rivers are set down as *fursta f.*, *avenas f.*, *trediena f.*, etc., the words quoted being the Danish numerals in a form scarcely earlier than the fifteenth century.

The *Nancy* codex, therefore, contains the oldest cartographic representation of Greenland. It there appears as a peninsula of Europe, connected with northwestern Russia by a long strip of land running westward north of Scandinavia. Greenland itself runs in a southerly direction at the end of this strip of land, and lies at some distance west of Iceland. This relatively correct position of Greenland west of Norway and Iceland is found in all maps of the so-called Zamoisky type,* including, besides the Zamoisky map, two maps found by Prof. von Wieser—one in the *Biblioteca Nazionale*, the other in the *Biblioteca Laurenziana* at Florence, and afterwards published by Nordenskiöld in *Bidrag*, tab. I, II, III, and two Vatican manuscripts found

* So called after a map found by Nordenskiöld in a Ptolemy codex in the Zamoisky Library at Warsaw.

by Father Ehrle, and now first published by Father Fischer. Our author regards the maps of this Zamoisky type as the true descendants of the map of Claudius Clavus. A second type of the map is the so-called Donis type. Here Greenland is still a peninsula of Europe, but it lies to the north or east of Iceland and Scandinavia. The chief representatives of the Donis type heretofore were the editions of Ptolemy printed at Ulm, 1482 and 1486. No manuscript representative of this type was known until Fathers Hafner and Fischer recently discovered in the library of the Prince Waldburg of Wolfegg the great Ptolemy codex of *Donnus Nicolaus Germanus*. At the same time, it will be remembered, the celebrated Waldseemüller map of 1507, the first map bearing the name *America*, was discovered as well as the same cartographer's *Carta Marina* of 1516. The representations of Greenland found in these maps are also of the Donis type. Father Fischer for the first time published the Vatican maps, the Wolfsegg Ptolemy map, and the two Waldseemüller maps in so far as they represent the North Countries.

The Vatican maps, as well as the Wolfsegg Ptolemy, are by *Donnus Nicolaus Germanus*, and the Waldseemüller representations of Greenland follow the Donis type. Naturally, therefore, Father Fischer investigates the history of this geographer. He fully deserves this honor, for *Donnus Nicolaus* is the inventor of the trapezoid projection in cartography; that is to say, instead of dividing up his maps into squares as Marinus, Ptolemy, and their successors did, he drew his latitude lines parallel, while the meridians converge toward the pole. Father Fischer's researches, therefore, show that *Donnus Nicolaus* was a Benedictine monk, as the Abbot Trithemius also states; but he disproves the latter's statement that the geographer was an inmate of the monastery at Reichenbach in Bavaria. *Donnus Nicolaus* came from Florence to the court of Duke Borso of Este at Quartisana on March 15, 1466, and presented him with a work entitled *Cosmographia*. Duke Borso had the work examined by Giovanni Branchini and Pietro Bono dell' Avogaro, who approved of it. The cartographer then received several money

presents from Duke Borso, who had paid for his maintenance at Ferrara while the Italian experts examined the *Cosmographia*. Donnus Nicolaus also constructed for the Duke of Este a calendar running for many years. Of the map of Italy said to have been dedicated by him to Duke Borso no copy has been found so far. We may, therefore, briefly sum up Fischer's results by concluding that Donnus Nicolaus Germanus was a priest, born in Germany but tarrying in Italy. He was a humanist, connected with the Ferrarese scholars of his day, who devoted himself to the improvement of the maps and text of Ptolemy. Whether Donnus Nicolaus Germanus is identical with the *Maestro Nicolò todescho cartolaro* mentioned by the famous miniature-painter Taddeo Crivelli, in his diary recently discovered by Father Manganotti in the archives of Modena, as giving him orders for the illumination of breviaries and missals with initials between 1452-56, is not certain. Crivelli's *Maestro Nicolò todescho* is probably identical with the *Maestro Nicolò todescho* who was a printer of books at Florence between 1470 and 1490.

Donnus Nicolaus Germanus prepared three editions of Ptolemy's geography: 1. The edition of 1466, containing only the usual twenty-seven Ptolemæan maps; two copies of this edition are known to exist: (a) the codex dedicated to Borso d'Este, now in the Este Library at Modena; (b) Codex No. 4805 of the *Bibliothèque royale* at Paris. 2. The edition of (probably) 1470, represented by (a) the Zamoisky Ptolemy; (b) the two Vatican codices (*Cod. Urbin. lat.* 274 and 275), and two codices now in the Biblioteca Laurenziana at Florence and designated Plut. XXX., n. 3 and 4. The first three of these are dedicated to Pope Paul II., the last two to Duke Borso. The maps of the "Northern Countries" belonging to this edition are found also in the fifteenth century Ptolemy manuscript 1215 in the Biblioteca Nazionale and in the Buondelmonte codex of the Laurentian Library at Florence. 3. The edition of 1482. To this must be referred (a) the Wolfegg Ptolemy manuscript; (b) the editions printed at Ulm in the years 1482 and 1486.

It should be remarked that in the second edition Donnus Nicolaus represents Greenland in its correct position, west of

Scandinavia and Iceland, while the third edition shows it north of Scandinavia and east of Iceland. How is this strange fact to be explained? Nordenskiöld's and Storm's solution appearing unsatisfactory, Father Fischer has found a new and, it appears to us, a true one. He shows that the text and the map of Cardinal Filiastus are contradictory, the text having been written before he received the map of Claudius Clavus. The text represents Greenland as north of Scandinavia and east of Iceland, the map as lying west both of Scandinavia and Iceland. Donnus Nicolaus Germanus in his third edition of Ptolemy appears to have cartographically translated the text of the Cardinal, and to have been the first to do so. The mistake was afterwards repeated.

We see that in this part of his work Father Fischer has called attention to the importance, especially for the pre-Columbian history of America, of two geographers, Claudius Clavus and Donnus Nicolaus Germanus. The remarkably correct delineation of Greenland in some maps of Donnus Nicolaus must strengthen our confidence in our Norse historic sources, of which the maps are only the pictorial result. Father Fischer, moreover, has advanced our knowledge of these geographical pioneers, and will surely incite others to further researches.

Modest as Father Fischer's work is both in size and in tone, it is deserving of attention, not only because of his complete knowledge of the questions treated, not only because of the healthy critical methods applied, not only because of the sound judgment and unbounded industry everywhere displayed, but also because of the new facts it spreads before us. It marks a distinct progress in our understanding of the Norse discovery of America.

GLEANINGS FROM EARLY CATHOLIC JOURNALS.

COMMUNICATED BY REV. JAMES H. O'DONNELL.]

IV. REV. DR. RÉZÉ'S MISSIONARY VISIT TO MICHIGAN.

(Copied by the *Catholic Press*, Hartford, Conn., December 18, 1830, from the *U. S. Catholic Miscellany*.)

"CINCINNATI, OHIO, Nov. 14, 1830.

"The Very Rev. Dr. Rézé returned a few weeks since to Cincinnati from his missionary excursion to the North, quite consoled with his success; having received into the Church about 200 persons, belonging to the different Indian stations through which he passed. In the beginning of July he arrived in the Pottawatamies, who reside at St. Joseph's River. No sooner was it known that a Black Gown (for so they denominated a priest) had arrived among them, than they flocked together in crowds, and encamped around the cabin in which the missionary had taken up his abode. There they remained, as long as his time would allow him to continue at the station. Great numbers expressed a desire to receive baptism without any delay; manifesting, at least, their readiness to profess the religion which former Catholic missionaries had delivered to their fathers. But he could baptize only such as he had time to instruct, and of whose sincerity he had satisfactory evidence from their former regular mode of living. At the close of this religious rite, the principal chiefs convened in council to deliberate on the propriety of selecting an eligible site for the erection of a Catholic chapel. After some discussion on the subject, an elderly chief arose; and addressing his red brethren in authority observed: 'Why do we lose time in needless debate? is not the missionary station ours, and is not that the most suitable place for the Black Gown to take up his residence among us? Buildings are already erected, which will supersede the necessity and

expense of putting up others. Why should we withhold the present establishment from the man to whom we are all agreed to give our confidence, and whom we consider the minister of the Great Spirit, sent to instruct ourselves and our children in the principles of religion?' All immediately acceded to the propriety of this proposal, when they communicated their determination to the reverend gentleman, who, in his turn, requested to be informed of the time in which they would be prepared to receive a priest, who should take charge of the station. One month, was the reply; as it was thought necessary to afford that space of time for the Protestant missionaries to prepare for their departure.

"The day following, the chiefs escorted Mr. Rézé to the missionary station, and intimated their will to the possessors that they should hold themselves in readiness to deliver up the establishment, in one month's time, to the Black Gown, who had accompanied them. They did this in respectful and becoming terms; and the missionaries immediately expressed their readiness to comply. At the expiration of the term agreed upon, the Rev. Stephen Theodore Badin, accompanied by a religious lady of Detroit who is well acquainted with the Indian language, was received in the most friendly manner by the Indians, and welcomed to St. Joseph's. The last accounts from the station were highly gratifying. The reverend missionary is now preparing seventy for the Sacrament of Baptism. Miss Campo, the lady who acts as his interpretress, is justly entitled to the praise of piety, zeal, and heroic courage in the cause to which she has devoted herself for the honor of religion.

"From Detroit Mr. Rézé proceeded to Sault Ste. Marie, where, owing to the short delay of the steamboat, he was prevented from satisfying the pious desire of many of the inhabitants, who importuned him to procure a priest to reside permanently among them. During the short interval, however, he was wholly engaged in giving instructions and administering the Sacraments of Baptism and Matrimony to the whites and to the Indians. The Protestants of the place appeared desirous to procure the residence of a priest at the Sault, and made a tender

of twenty dollars to assist in defraying his expenses thither. We have reason to believe that their pious wishes will soon be gratified. The Indians residing at the Sault are of the Chippewa nation. Dr. Rézé next proceeded to Mackinaw; here he found a handsome church erected by the Catholics of the island, in which he offered up the holy sacrifice of the Mass, and preached to a numerous and respectable congregation. He continued his route to Green Bay, and commenced the exercises of the mission amongst a grateful people, who received him with the liveliest emotions of joy and satisfaction. One year had elapsed since the Bishop of the diocese had visited them, and encouraged them to persevere in the practice of piety and fervent devotion. The reverend visitor baptized a number of the Menominee Indians, residing at the Bay, who had been previously instructed in the principles of the Catholic religion. Among other Catholics, he found there about one hundred families, the descendants of those who had settled at the Bay during the reign of Louis XIV. They had been visited only three or four times since the discontinuance of the Jesuit missions in those parts. We may truly apply to them the declaration of Our Lord, when He said, 'The harvest is great, but the laborers are few.' But the Rt. Rev. Bishop, whose spiritual children they are, is making every exertion, within the compass of his power, to supply them with a pastor around whom they and their children may kneel and receive the spiritual comforts of which they have been so long deprived. The time, we trust, is not far distant when a suitable church at the Bay will throw open its doors to receive her Catholic children, and to afford them an opportunity of hearing the sound of the shepherd's voice from the altar of their fathers. He has already stationed the Rev. Mr. Mazzuchelli at Mackinaw, as a central position for the Catholics of that district.

"The Sauks and Fox Indians, inhabiting the country between Lake Michigan and the Mississippi, were at the time among the Pottawatamies, on their way to Canada, to receive their annual presents from the British Government. As soon as they had been informed of the arrival of the Black Gown, they testified their respect by inviting him to witness the war-dance. On the

following day, a deputation consisting of eight chiefs waited upon him on behalf of their tribes to inquire into the nature and motives of his visit to those remote parts. When they were informed that his object was entirely of a spiritual nature, they cordially invited him to urge his way into the midst of these nations, for the purpose of projecting means to secure to them and their families the advantages of religious instruction. He learned from them that the principal chief of the body who then waited upon him was a lineal descendant of the sixth generation from the chief who governed the Sauks in Canada at the time the first French vessels arrived upon their shores. They informed him that their fathers spoke in the most exalted terms of the Black Gowns who accompanied the French army; that they were men of astonishing wisdom and goodness. The advancement of the season, and the arrangements previously made for the direction of his missionary labors, would not admit of the Very Reverend gentleman's accepting the invitation to visit the shores of the Mississippi. He was therefore obliged to direct his course to the south.

“From thence he repaired to L'Arbre Croche, the missionary establishment of the Ottawas. He could not withhold the tribute of his surprise on witnessing the religious improvement effected there in a comparatively short time and with such limited means. The Rev. Mr. De Jean had been stationed there little more than twelve months, and six hundred have already been received into the Catholic Church. ‘Never,’ says the Rev. visitor, ‘did I witness more perfect examples of Christian piety and unaffected devotion.’ Whilst he remained among them, he baptized one hundred and four. Their church is about fifty feet long by forty feet wide, built by their own hands. During his stay, a party of fifty went out to carry a large tree, which they had cut down, to the church. They ranged themselves on both sides as closely as they could stand, and raising the massive timber, simultaneously with their native yell, they bore it off in triumph to be hewed and placed in the building. Around the church, and at convenient distances, they have already erected twenty comfortable log dwellings. There

are two schools among them, one for boys under the direction of the Rev. Mr. De Jean; and the other for girls, superintended by a religious lady who speaks their language. The number of Catholic children at present in the schools amounts to sixty-four. Mr. De Jean has printed a prayer-book in the Ottawa language for their use. From the pious example and great zeal of those who have already entered the church, we may entertain the pleasing hope that the remainder of the nation will soon bow their necks to the sweet yoke of Christ, by possessing and practising that one true religion which Jesus Christ established on earth and against which He pledged His eternal truth the gates of hell should not prevail. Some of their children accompanied Mr. Rézé to Cincinnati to enjoy the advantages of education on a more extended scale. *Not a drop of ardent spirits is ever to be seen among them;* and consequently the money which they were accustomed to squander for that bane of social happiness and for foolish silver ornaments, is now appropriated to the far better purpose of procuring decent and comfortable clothing. They refuse to listen to any missionary except the Black Gowns, who, they inform us, effected so much good among their forefathers. One of their reasons for this is somewhat original; but it is marked with native good sense. The ministers, say they, having their children are men like ourselves; but the Black Gowns, disengaged from these material encumbrances, are left perfectly free to devote their whole time and attention to spiritual matters; and in this regard are much better qualified to discharge the duties of the ministry before their Almighty Master, who is a Spirit Himself.

“From L’Arbre Croche Dr. Rézé returned to Detroit. Here he had the pleasure of witnessing the very indefatigable exertions of the Very Rev. Mr. Richard, Vicar-General for the Territory of Michigan, and the Rev. Mr. Kelly. They are obliged to answer all the calls of a large congregation, composed chiefly of French and Irish. A few religious ladies, under the direction of Mr. Richard, are conducting a very laudable institution for the education of young ladies. It was a source of gratification to the Very Rev. visitor to witness the great progress of pure religion in those quarters. A few years ago there were only two

priests in the territory, and now there are eight, and arrangements are now in progress to double the number.

“At Monroe, on the river Rusie, thirty-five miles from Detroit, he found a large and neatly finished church. The resident pastor, Rev. Mr. Smith, has spared neither time nor means to improve the cause of religion at this place. They have converted the old chapel into an academy for young ladies, and placed the institution under the direction of four Sisters qualified to conduct it respectably, not less by their virtues than by their mental acquirements. Conversions to the Catholic faith are frequent in this congregation. The Rev. visitor met the presbytery, every individual of whom was a convert from the errors of Protestantism to the Catholic faith; even the Rev. Pastor himself, who had renounced Quakerism to rank himself among the Catholic priesthood. This gentleman has it in contemplation to erect a college in Monroe, and from his zeal and persevering industry we entertain little doubt but that in a short time he will accomplish his laudable intention. From Monroe the Very Rev. gentleman returned to Cincinnati in good health and spirits, after several months' absence. After his arrival the Right Rev. Bishop sent the Rev. Mr. Carrabin to aid Mr. Badin in the mission of St. Joseph.

“During the mission of Mr. Rézé the Right Rev. Bishop made the visit of another part of his extensive diocese. In the county of Guernsey he remained several days, attended by the Rev. Mr. Miles, during which he received several converts into the Church, and administered the Sacrament of Confirmation to twenty-five. At Zanesville he proceeded to Mount Vernon, confirmed those who had been prepared, and received ten converts into the Church. His next station was St. Joseph's, the residence of the Dominican Fathers, Perry Co. Here he confirmed ninety-two. From thence he proceeded to Lancaster, where he confirmed sixteen. During his visit the Rev. Father Miles preached in the Presbyterian meeting-house at Mount Vernon, and in a Methodist meeting-house in Newark. The Bishop returned to Cincinnati in good health a few weeks after the arrival of Dr. Rézé.”

V. THE CATHOLIC CHURCH IN PATERSON, N. J.

(From the *Catholic Press*, Oct. 30, 1830.)

“*Mr. Editor:* . . . I send you such information as I have received at present concerning the establishment of religion in Paterson, N. J., in the hope, however, that other correspondents who may feel interested in your desire of publishing such communications may appropriate their mite also for the instruction of your readers.

“Three or four families were all who at first resided in Paterson; these were occasionally visited by the Rev. Anthony Kohlman, Pastor of New York. As the town increased, so the Catholics increased in 1821, to the number of about one hundred. They were then regularly attended by the Rev. Richard Bulger, a very worthy and zealous clergyman. About this time a lot of ground was presented for the erection of a church by the kindness of Mr. Colt, on which a small church was raised of about 20×35 feet. It need not be said that prejudice was then a great obstacle to Catholicity. The following anecdote sufficiently exemplifies this. As the Rev. Mr. Bulger was one day journeying to that place in the depth of winter, with a pack under his arm containing the necessary articles for the celebration of Mass, a wagon drove up in which was a man and his wife. Having kindly requested the stranger to take a seat with them, they moved quietly on. They had not gone far, however, before inquiry was made as to the person of the stranger. No sooner had the good man learned the professional character of Mr. Bulger, than he informed his wife in Dutch that he was a Catholic Priest! ‘Out with him, out with him!’ exclaimed the terrified woman, ‘put him out!’ Out stepped the humble missionary and, with his pack under his arm, trudged peacefully on. On another occasion the Rev. Mr. Bulger narrowly escaped with his life. Being at his lodgings one night in Paterson, a ruffian had the audacity to throw a stone at him through the window, which, however, he happily escaped. A pamphlet which was written on the occasion sufficiently proves the vile intent of the perpetrator. Americans of all denominations have,

many of them, most amiable and endearing qualities, no doubt; but then, from the constant repetition of slanderous as well as fabulous tales about Catholics, those feelings of charity and Christian worth which should smile equally upon the Jew and the Samaritan are in many instances dried up. The Rev. Mr. Bulger attended also to the spiritual wants of the Catholics residing at Newburg, Washingtonville, Goshen, and Ramapo, N. Y. In all parts of his mission this zealous clergyman preached with great energy and effect, and conversions frequently attended his preaching, for to the truths which he announced he united a life of most edifying conduct and exemplary piety. In 1825 there were more than five hundred Catholics in Paterson, and I presume their numbers have increased since.

“Seventeen miles west of Paterson, at Mocassin, there is a highland ridge in Bergen Co., where there are at present more than one hundred Catholics, descendants of one common stock, Mr. Meriam, who is yet living. He came from Germany to this country before the Revolution and settled with his little family at Queen Charlotte’s in the northern part of New Jersey. He has lived to see his descendants to the fifth generation, who unite a zeal for liberty with a firm attachment to the holy Catholic faith of their ancestors. They were for many years attended by Catholic clergymen from Philadelphia, among whom they frequently mention the Rev. Mr. Farmer, whose memory among them is recollected with benediction. When a bishop was sent from the Holy See to New York, the Jerseys were divided according to the old division line (which runs from Easton, Pa., to Little Egg Harbor) between the dioceses of New York and Philadelphia; so that Mocassin, falling within the district of Paterson, was frequently visited by the Rev. Mr. Bulger, and it is pleasing to state that a church has been lately erected in this last-mentioned town.

“S.”

(It would be interesting reading if some one on the ground would write the history of the first Mr. Meriam.)

LIBERATION OF SPANISH AND INDIAN SLAVES BY GOVERNOR DONGAN.

BY REV. D. P. O'NEILL.

PHILIP and Dego Dequa, two Spanish-American negro slaves dwelling in New York, petitioned Governor Thomas Dongan, February 25, 1684, for freedom, and in the appeal professed a belief in the "Roman Catholique Religion": "We your poore petitioners are free born subjects to our King and have been brought up in the wayes of Christianity and in the Roman Catholique Religion which we still stand by and continue in the same and hoping thereby in and through ye meritt of our Blessed Saviour to obtain life everlasting not doubting that ye loving God is on our side and every good Christian would lend their helping hand to assist ye poor petitioners." (Unpublished English Manuscripts, State Library, Albany, N. Y., Vol. XXXI., p. 121, time of Gov. Dongan.) According to his own statement Philip was made a prisoner by Capt. Wells in the capture of Panama, January 19, 1671, by the famous Jamaican buccaneer Henry Morgan. Dego was taken, 1673, from a Spanish vessel, Caraleda, by Capt. Paine, a Frenchman, and both Philip and Dego were sold as slaves in Jamaica to Cpts. Fossett and Swimmer. They remained in Jamaica until 1681 and 1683, when they were both sent to New York City in the ships of Cpts. Dumans and Coker. Philip was purchased in 1681 by David Yoakhams of New York, for "ye some of Thirty-five pounds," and Dego in 1683 was sold to Jacobus Van Courtlandt, merchant, in the city of New York. In 1672 or 1673 the Spanish government sent a bishop with a vessel to Jamaica, W. I., to ransom its subjects held there in bondage. Philip and Dego were sent by their masters thirty miles into the interior of Jamaica, and the other Spanish prisoners were liberated and

transported to Carthagená, U. S. Colombia, South America. (Dongan Manuscripts, Vol. XXXI., p. 121.) The New York State papers give no clue as to the final disposition of Philip and Dego, but as Governor Dongan, during his administration, exerted his influence to the utmost for the redemption of all Spanish-American prisoners, we have reason to hope that Philip and Dego were eventually released, and returned to their homes in Panama. The position taken by our great Catholic Governor in endeavoring to abolish negro slavery was even more pronounced in the case of the Indian slaves brought from Campeachy and Vera Cruz, Mexico, to New York City. On Tuesday, October 11, 1687, it was resolved by the Governor and Council that "all the Christian Indjans and children of Christian parents brought from the towns of Campeachy and Vera Cruz, Mexico, and sold as slaves in this province shall be free." (Council Minutes, Province New York, 1683-1688, Vol. V., p. 210.)

On July 30, 1688, Dongan ordered that "all Indian Slaves within this Province, subjects to the King of Spain that can give an account of their Christian faith and say the Lord's prayer be forthwith sett at liberty and sent home at the first Conveniency and likewise them that shall hereafter come to this Province." (Council Minutes, New York, 1683-1688, Vol. V., p. 207.) October 7, 1687, the Governor proposes to the Council some means for the release of Spaniards and other free people held here as slaves, and forbids their masters either to sell or hide such persons pending appeals for liberty. No Governor in Colonial times did more for this class of captives, and the writer considers Dongan's efforts to emancipate the Spanish-American slave one of his greatest works, and the one which reflects the greatest credit on him as a citizen, statesman, and member of the Roman Catholic Church.

DOCUMENTARY APPENDIX.

I. At a Council held at Ffort James in New York, 1683:

Present—

The Governor [Dongan]
Capt. A. Brockhalls

J. Spragg, Mr. Fflypsen,
Mr. S. V. Cortlandt.

The petition of Philipp and Dego Dequa, negroes, suing for their freedom being read, ordered that his Mistress appear on this day seven night. [Council Minutes, 1683-1688, Vol. V., p. 207.]

II. Council held at Ffort James, Saturday, ye 8th of October, 1687:

Present—

His Excellency. the Governor.
Major Anthony Brockholls
Major Ffredryke Fflypsen
Major Stephanus Van Cortlandt
Colonel Nicholas Bayard.

The Governor being informed that several Spaniards and free people are detained as slaves in this Province, proposes that some means may be used for their Release. Referred to another sitting of the Council, and ordered that in the meantime no person do send away or convey any such Spaniards or free person without leave of this Board but that they have them in the way to appear before this Board when they shall be sent for, and further that no agreement either by writing and hand and seal or otherwise hereafter to be made between such persons and ye Masters or mistresses whome they serve shall be of any effect till they be first heard upon this bord. [Council Minutes, Province of New York, Vol. V., p. 210.]

III. At a Council held at Fort James, Tuesday, ye 11th day of October, 1687.

Present—

His Excy. the Govern^r.
Major Anthony Brockholls
Major Stephanus Van Cortlandt
Major Ffredryk fflypsen
Coll. Nicholas Bayard

Resolved by his Excy. that all the Christian Indiyans and children of Christian Parents brought from the Towns of Campeach, and Laverre Cruise and sold as Slaves in this Province shall be free. [Council Minutes, Vol. V., p. 238.]

IV. Councill held July 30, 1688:

Present—

His Excellency the Governor [Dongan]

Major Brockholls

Major Baxter

Major Philips

Major Cortlandt

Coll. Nich° Bayard

Order that all Indian Slaves within this Province, subjects to the King of Spain that can give an account of their Christian faith and say the Lord's prayer be forthwith sett at liberty and sent home at the first Conveniency and likewise them that shall hereafter come to this Province. [Council Minutes, Vol. V., p. 207.]

THE EARLIEST BAPTISMAL REGISTER OF ST. PETER'S CHURCH, NEW YORK CITY.

By REV. JAMES H. McGEAN.

V.

DURING the years 1797 and 1798 there were in St. Peter's ninety-nine baptisms. For about two-fifths of these names indicate French parentage; the rest were of different nationalities, mostly Irish. Many of the baptisms, it will be seen, occurred months and even years after the dates of birth. Sometimes two and more children of the same parents were baptized on the same day, though their birthdays were far apart. While we may attribute this fact in some cases to the indifference of parents, we may readily believe, particularly in those cases where the parents were Irish, that distance from the city and the difficulties that must have made travelling infrequent and expensive were the causes of the great delay in this important Christian duty.

MEGRON DU PONT, Henry, born Jan. 1, 1797, of Francis Valentine Megron du Pont and Mary Frances Artier; the sponsors were Francis Megron and Mary Teresa Antier.

FARRELL, Catharine, born Jan. 8, 1797, of William Farrell and Isabella Bowling; sponsor, William Carroll.

KELLY, James, born Nov. 9, 1796, of Patrick Kelly and Ann McDowall; sponsors, Bartholomew Reeves and Mary McNaughton.

SHEERER, Catharine, born Nov. 12, 1796, of James Sheerer and Mary Gallenagh; sponsors, James Tiernan and Jane Nixon.

EGAN, Ann, born Jan. 19, 1797, of Lawrence Egan and Catharine Mynan; sponsors, James Byrne and Bridget Byrne.

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EGAN, Mary, born Jan. 19, 1797, of Lawrence Egan and Catharine Mynan; sponsors, John Mynan and Charlotte Bell.

SEMILIER, George Louis, born Dec. 22, 1796, of George Semilier and Sarah Chin; sponsors, Louis Bonaventure Lydet and Mary (widow) Olive.

FLEURY, Mary Magdalen Rose, born Jan. 27, 1797, of James Renatus Fleury and Barbara Rose Adelaide Dieudonnée; sponsors, John Martha Dieudonnée and Mary Frances Elizabeth Fleury.

KELLEHER, Nicholas Goix Matthew, born Jan. 22, 1797, of Hugh Louis Kelleher and Mary Jane Bailly; sponsors, Nicholas Goix and Ellen Kelleher.

GANTZ, Ann Mary, born Jan. 1, 1797, of Otho Gantz and Elizabeth Gantz; sponsors, Luke Streitz and Mary Greeves.

WALSER, Margaret, born Jan. 2, 1797, of Andrew Liborius Walser and Elizabeth Catharine Fine; sponsors, John Isenbourgh and Margaret Ridden.

BARRY, James, born Jan. 30, 1797, of Edmund Barry and Catharine Barry; sponsor, Edmund Neille.

MCCORMICK, Mary, born Dec. 22, 1796, of James McCormick and Ann Stewart; sponsors, John Waters and Ann Johnston.

BAILLY, John Adrian Peter, born Dec. 15, 1796, of Peter Bailly and Ellen Koops; sponsors, John Hoffman and Catharine Hoffman.

DUROUSSAU DE FERRIERE, Alexander Henry Armand, born Dec. 19, 1796, of Alexander John Conrad Durousseau de Ferriere, Knight of St. Louis, and Ann Mary Elizabeth Couraud; sponsors, John Baptist Armand Roux and Ann Margaret Duchon Verger.

VERGER, Augustus Eugene, born May 1, 1795, of John Baptist Verger and Ann Margaret Duchon; sponsors, Augustus Lachataignerais and Ann Mary Elizabeth Couraud Durousseau de Ferriere.

DUFFY, Eugene, born Feb. 1, 1797, of Hugh Duffy and Ann Sweeny; sponsors, Denis Sweeny and Margaret Sweeny.

DOYLE, Edmund Louis, born Oct. 27, 1796, of Thomas Doyle and Margaret Kelly; sponsor, William O'Brien.

BONAGH, Frances, born Jan. 26, 1797, of Nicholas Bonagh and Jane Stewart; sponsors, Patrick Mieghan and Eleanor Dogherty.

SMYTH, John, born July 15, 1796, of John Smyth and Mary Seery; sponsors, Patrick Kelly and Rachel McIntosh.

WARD, Joseph, born March 4, 1797, of Thomas Ward and Margaret Tobin; sponsors, John Murphy and Catharine Humber.

HIGGINS, Catharine, born March 11, 1797, of Edward Higgins and Honora Farrell; sponsors, James Fitzgerald and Martha Roat.

MCCOLGAN, James, born April 14, 1797, of Michael McColgan and Bridget Dogherty; sponsor, Alexander McMullen.

CURRAN, Lucy, born Dec. 3, 1796, of John Curran and Elizabeth Rogers; sponsors, Neal Gallagher and Elizabeth Ball.

KIRWAN, John, born April 22, 1797, of Lawrence Kirwan and Ann Sinclair; sponsors, Patrick Dillon and Mary James.

CALLINGER, William, born March 26, 1797, of Maurice Callinger and Mary Cassenbery; sponsors, Joseph Idley and Mary Idley.

HIGGINS, James, born May 6, 1797, of Lawrence Higgins and Margaret Scott; sponsors, James Tremble and Sarah Tremble.

SLOOT, William, born Feb. 11, 1797, of Isbrand Slood and Ann Wallum; sponsors, Andrew Matthew Birche and Magdalen Birche.

HURLY, Honora, born Nov. 28, 1796, of James Hurly and Frances Moore; sponsors, Isbrand Slood and Ann McCarty.

LA MAGDALENE, John Peter, born April 14, 1797, of Louis La Magdalene and Mary Charlotte Richard; sponsors, John Peter Calbye and Mary Teresa Borrelly.

LE DROICT Bussy, Cecilia Esther Louisa, born March 23, 1797, of Claudius John Baptist le Droict Bussy and Mary Clarke; sponsors, Louis Renatus Lambert and Esther André.

CURRAN, Henry, born May 10, 1797, of Henry Curran and Ann Mount; sponsor, Henry Molloy.

LAVALCIARE, Mary Catharine, born May 23, 1791, natural

daughter of Sophia Lavalciare; the sponsors were Armand Pinaguy and Catharine Bedu.

BUCHÉY, Eugene Peter, born Feb. 12, 1797, of Peter Buchey and Victoria Sire; the sponsors were John Seguin and Ann Seguin.

GALLON, John Louis, born May 1, 1793, of Louis Gallon and Louisa Genevieve Barlatier; the sponsors were John Francis Gajolli and Louisa Sophia Barlatier, widow Chabot.

TALVIDE, Joanna Mary Rose, born Nov. 1790, of Nicholas Talvide and Mary Rose Losie; sponsors, John Baptist Amavour and Mary Joanna Trevant, widow Dumesnil.

M'CORMICK, Eleanor, born May 12, 1797, of Hugh M'Cormick and Ann M'Laughlin; sponsors, Patrick Harcon and Catharine Donnell.

GRANDEDIER, Joseph Cherry, born Dec. 30, 1793, of John Baptist Joseph Grandedier and Susan Parpet; sponsor, Robert McMenomy.

GRANDEDIER, Louisa, born Jan. 18, 1795, of John Baptist Joseph Grandedier and Susan Parpet; sponsor, Robert McMenomy.

LYNCH, Louisa, born May 17, 1797, of Dominick Lynch and Joanna Lynch; sponsors, Rev. Louis Sibourd * and Anastasia Lynch.

BOUBIE, Eugene John Armand, born Sept. 27, 1796, of Anthony John Mary Boubie and Mary Justina Guillon; the sponsors were John Mary Guillon, uncle of the child, by proxy of Anthony Boubie, paternal grandfather, and Margaret Landry, wife of Chambon Duclaud.

McNALLY, James, born May 17, 1797, of Martin McNally and Bridget Flood; sponsors, Daniel Connor and Bridget Forrestal.

* Father Sibourd, whose name occurs on the register for the first time, was attached to St. Peter's 1807 and 1808. He was the pioneer priest of Pennsylvania, where he labored as early as 1794; he was afterwards a Missionary Apostolic in San Domingo; it would seem that at the time of the baptism he was on a visit from one of his Missions to New York, and was then a guest of Dominick Lynch, the most distinguished Catholic in the city, for whose child he was sponsor. See HIST. REC. AND STUDIES, Vol. II., Part I., page 145.

LYNCH, Ann, born June 20, 1797, of John Lynch and Margaret Browne; sponsors, Joseph Maxwell and Catharine Tierney.

DE SEZE, Ellen Eugenia Adelaide, born May 5, 1797, of John Baptist Alexis Mary de Seze and Mary Louisa Fortunata Buron; sponsors, Joseph Eugene Lucet and Ellen Cotterel, proxy for Sophia de Seze.

FOUILLOLE, Louisa Mary Clara Charlotte, born Nov. 21, 1796, of Louis John Baptist Fouillolle and Mary Magdalen Teresa Bouge; baptized, June 8, 1797; * sponsors, Charles Rousseau and Mary Henrietta Rubes.

DUVIVIER, Cecilia Catharine Henrietta, born April 24, 1797, of Charles Duvivier and Mary Henrietta Rubes; baptized June 8, 1797; sponsors, Charles Joseph Rousseau and Cecilia Adelaide Rousseau.

FITZPATRICK, Mary, born May 17, 1797, of Edward Fitzpatrick and Eleanor Leonard; sponsors, Lawrence Byrne and Ann Connor.

O'BRIEN, Thomas, born May 13, 1797, of Murtaugh O'Brien and Mary McAuley; sponsors, Patrick Darcy and Ann Geoghegan.

OLIVE, Mary Henrietta, born April 30, 1797, of Nicholas Mary Peter Toussaint Olive and Mary Frances Marechal; was baptized June 13; the sponsors were Peter Henry Cheriot and Mary Wilkes.

NELLIGAN, John, born May 20, 1797, of Laurence Nelligan and Sarah Betts; the sponsor was Andrew Ross.

DOGHERTY, James, born May 24, 1797, of James Dogherty and Letitia Herbert; sponsors, Charles Dogherty and Elizabeth Dogherty.

SMITH, Mary, born June 20, 1796, of Guilbert Smith and Ann Robertson; sponsors, Anthony May and Catharine Coffey.

DEVINE, Thomas, born June 15, 1797, of John Devine and Ann Magee; sponsor, Matthew Nowlan.

O'CONNOR, Lawrence, born Feb. 11, 1797, of James O'Connor and Jane Leonard; sponsors, Philip Magrane and Catharine McEvoy.

* One of the few entries in which the date of the baptism is given.

WALSH, Lawrence, born June 19, 1797, of Thomas Walsh and Bridget Walsh; sponsors, Thaddeus Tucker and Catharine Gilmore.

SMITH, Peter, born June 29, 1797, of Peter Smith and Haidwan; sponsors, Thomas Malley, George McDermott, and Margaret Kirwan.

FICTOR, Joseph, born Nov. 25, 1796, of Joseph Fictor and Dorcas Peccarman; sponsor, Joseph Idley.

FORGET, John Stephen (natural child), born May 25, 1797, of Louisa Glodin Forget; sponsors, John Anthony George and Louisa Adelaide Remopen.

DUFFY, Rebecca, born July 13, 1797, of Cormac Duffy and Margaret Low; sponsors, John Daly and Jane Crawford.

RODERICK, Mary Ann, born June 10, 1797, of Francis Roderick and Ann Roderick; sponsor, John Anthony Sousa.

SEGUIN, Jane Mary Hortense, born July 23, 1796, of John Baptist Seguin and Mary Sive; sponsors, Peter John Baptist Bacque and Victoria Sive.

JOHNSTON, John, born March 31, 1797, of Robert Charles Johnston and Esther Wall; sponsor, Walter Dowdall.

MARTIN, Philip, born May 1, 1796, of John Martin and Bridget Ferguson; sponsor, William O'Brien.

LA FARGUE, Joseph, born Aug. 12, 1797, of Nicholas La Fargue and Magdalen de la Porte; the sponsors were Bodoin Joseph del Rue and Elizabeth Varozia.

SHEEHAN, Daniel John, born Sept. 24, 1785, of Daniel Sheehan and Mary Connor; sponsors, Lawrence Collins and Mary Connell.

SULLIVAN, Abigail, born July 18, 1797, of Murtagh Sullivan and Elizabeth Griggs; sponsor, Catharine Walsh.

SULLIVAN, Honora, born Sept. 9, 1792, of Murtagh Sullivan and Elizabeth Griggs; sponsor, Jane Acheron.

SULLIVAN, Catharine, born April 25, 1795, of Murtagh Sullivan and Elizabeth Griggs; sponsor, Catharine Gilmore.

PRICE, John, born March 8, 1797, of Thomas Price and Mary Flaherty; sponsors, Charles Donnell and Catharine Donnell.

FREEL, James, born Oct. 7, 1797, of James Freel and Margaret McClusky; sponsors, John McHugh and Richard McHugh.

- DE NOILLE**, Petronilla Ann Floreal Rose, born Aug. 28, 1797, of Paul de Noille and Mary Vouck; sponsors, Philip Charpentier and Ann Hawkins.
- BRADY**, Matthew, born Oct. 31, 1797, of Thomas Brady and Letitia Boyd; sponsors, James McNaughton and Mary Kehoe.
- GALLAGHER**, John, born Oct. 18, 1797, of Patrick Gallagher and Ann Gallagher; sponsors, Martin McNally and Bridget McNally.
- TREPAN**, Nicholas, born Nov. 9, of Anthony Trepan and Charity Trepan; sponsors, Nicholas Duff and Catharine Duff.
- SHITTLEMUR**, Valentine, born Jan. 16, 1798, of Valentine Shittlemur and Elizabeth Marks; sponsors, George Fifer and Catharine Fifel.
- GRAFTON**, John, born Jan. 2, 1798, of Thomas Grafton and Mary McDaniel; sponsors, John McGavil and Jane McGoldrick.
- BUCKLEY**, Lawrence, born Feb. 13, 1798, of Denis Buckley and Eleanor Walsh; sponsors, John King and Margaret Mahoney.
- COUZEAU**, Mary Ann Zoe, born May 15, 1798, of Andrew Charles Couzeau and Mary Ann Saint; sponsors, Peter Julian Meance and Mary Ann Adelaide Couzeau.
- VIALE**, Mary Eulalia, born Aug. 15, 1797, of Augustin Viale and Margaret Barbaroux; sponsors, John Peter Viale and Victoria Baptista Eugenia Viale.
- COQUIET**, Mary Adelaide, born April 30, 1797, of Peter Coquiet and Mary Ann Emard; sponsors, John Emard and Adelaide Vaginout Saint Germain Courbe.
- ARDONE**, Jane Renata, born June 22, 1798, of German Ardone and Mary Cadiot; sponsors, John Cadiot and Renata Vanclopou.
- COGGAN**, Elizabeth, born Aug. 3, 1798, of John Coggan and Sarah Lonergan; sponsors, Joseph Idley and Mary Idley.
- BROWN**, John, born Aug. 10, 1798, of John Brown and Margaret Sellas; sponsor, George Johnston.
- MARY ELIZABETH**, born Feb. 17, 1798, natural daughter of Frances Guyon and Moses Sexas, Sr.; Moses declared under oath that he was the father of said child.

TOUCHIMBERT, Henry Dorotheus Peter Desideratus, born Jan. 25, 1795, of John Gabriel Prevost Touchimbert and Mary Aleth le Mercier de Vermont; was baptized April 22, 1798 by the Rev. James Charles Halbout; * the sponsors were Raymond Desideratus Godet, proxy for Peter Charles Prevost Touchimbert, paternal uncle of the child, and Frances Dorothy le Mercier Vermont Godet.

BAIMONT, Frances Sophia, born April 12, 1796, of Louis Gode-mar Baimont and Frances Antoinette Dovillard de la Bertandire, and was baptized by the Rev. James Charles Halbout Dec. 11, 1797; the sponsors were Francis Desideratus Godet and Frances Dorothy le Mercier de Vermont.

TRUMEL, George, born Sept. 12, 1798, of Joseph Louis Trumel and Margaret Carroll; sponsors, William Carroll and Mary Devine.

LAURY, Jane Barbara, born June 6, 1798, of Francis Laury and Sarah Cardigan; sponsors, Marinus Le Brun and Charlotte Le Brun.

CAVANAGH, Thomas, born Aug. 19, 1798, of Thomas Cavanagh and Catharine O'Donnell; sponsors, John Smyth and Mary Devine.

DE SAXCE, Louis Nelson, born April 29, 1798, of Robert de Saxce and Louisa de Policuski; sponsors, Marcus Desaboye and Mary Antoinette Jouvin Desaboye; baptized by Mons. Le Maire.

DE SAXCE, Mary Jovic, born Oct. 28, 1796, of Robert de Saxce and Louisa de Policuski; sponsors, Marcus Desaboye and Mary Antoinette Tausin Desaboye; baptized by Rev. John Baptist Joseph Le Maire.†

De SAXCE, Louisa Virginia, born Sept. 21, 1794, of Robert

* Rev. James Charles Halbout was not regularly attached to St. Peter's, whose pastor at this time was Father William O'Brien.

† We have to remark about Father Le Maire, whose name appears on the register, that he was evidently a visiting clergyman, who was asked to officiate at the baptisms of a few children of French parentage. Neither his name nor that of Father Halbout is on the list of priests prepared by Archbishop Corrigan; nor do we find either name mentioned by Dr. Shea in his History.

de Saxce and Louisa de Policuski; sponsors, Marcus Desaboye and Mary Antoinette Tausin Desaboye; baptized by Mons. Le Maire.

BOWER, John Peter, born Oct. 26, 1798, of John Bower and Mary Bower; sponsors, John Shrouder and Elizabeth Hapenfratz.

RAPHEL, Elizabeth Dorothy, born Nov. 7, 1798, of Joseph Frances Raphel and Elizabeth Vidal; was baptized by the Rev. James Charles Halbout Dec. 4, 1798; sponsors, John Gabriel Prevost Touchimbert and Frances Dorothy Vermont Godet.*

MAREU, Louis Francis, born Oct. 1, 1798, of Eulalia Mareu; baptized Nov. 16 by Rev. Mr. Halbout; the sponsors were Louis Joseph Brumond and Frances Dorothy de Faudous.

PEEK, Peter, born Nov. 21, 1798, of John Peek and Catharine Hapenfratz; sponsors, Peter Hapenfratz and Elizabeth Hapenfratz.

BUCKLEY, James, born Dec. 3, 1798, of James Buckley and Catharine Barrett; sponsors, Nicholas Lamb and Ann Capels.

DUPUY, Frederick Justin, born April 14, 1798, of James Dupuy and Mary Adelaide Roysard; sponsors, Anthony John Mary Boubie and Mary Justine Guillon.

BOUBIE, Edward Daniel James, born Oct. 22, 1798, of Anthony John Mary Boubie and Mary Justina Guillon; sponsors, James Dupuy and Mary Louisa Genevieve Prousat.

* From a comparison of this entry with the first entry on p. 224 it appears that the Rev. James Charles Halbout resided at New York for over seven months.

**A LIST OF PUBLICATIONS RELATING TO
CHARLES CARROLL OF CARROLLTON. (1737-1832.)***

By AGNES C. STORER.

**BOOKS, PAMPHLETS, AND ARTICLES IN PERIODICALS ESPECIALLY
RELATING TO CHARLES CARROLL OF CARROLLTON.**

Carroll, Charles. Journal of Charles Carroll of Carrollton, during his visit to Canada in 1776, as one of the Commissioners from Congress. With a Memoir and Notes by Brantz Mayer. Published by the Maryland Historical Society. Baltimore: J. Murphy, 1845. 84 pp. Portraits. 8°.

The same. Baltimore: Printed by John Murphy for the Maryland Historical Society, 1876. 110 pp. Portrait. 8°. (Maryland Historical Society's Centennial Memorial.)

“(An edition of twelve copies on large paper, quarto, was also printed.)”

“This volume is a reprint of the fourth publication of the Society, made in 1845. It was reissued in this style for the 4th of July, 1876, as ‘The Maryland Historical Society's Centennial Memorial,’ and as such deposited with the Commissioners of the International Exhibition at Philadelphia. The Society's tribute is now placed in the library of the Department of State, at Washington, *in perpetuum rei testimonium*.”

Carroll, Charles. A Letter to the Reader; with his Petition

* No attempt is here made to classify any save the most important and easily accessible of Carroll's own writings. A number of his public and private papers may be consulted in the MS. collections of the Department of State, the Sparks collection of MSS., Harvard University, and in those of the Maryland and Pennsylvania Historical Societies, etc., etc., many of

to the General Assembly of Maryland, (etc.) Annapolis: F. Green, 1779. 16 pp. 4°.

Carroll, Charles, 1737-1832. Unpublished Letters of Charles Carroll of Carrollton, and of his father, Charles Carroll of which have been largely drawn upon by Miss Rowland in her invaluable Life of Charles Carroll of Carrollton.

The following libraries have been consulted. The names enclosed in parentheses are of those who have assisted very materially in the search.

The Library of Congress (Mr. Herbert Putnam, Librarian, and Mr. A. P. C. Griffin, Chief Bibliographer).

Library of the Catholic University of America (Rev. J. McSorley, C.S.P.).

Library of Georgetown College (Rev. Henry J. Shandelle, S.J., and Rev. E. J. Devitt, S.J.).

Library of the Maryland Historical Society (G. W. McCreary, Librarian).

The Enoch Pratt Library, Baltimore, Md. (B. C. Steiner, Esq.).

Library of Johns Hopkins University (Dr. W. S. Thayer and N. Murray, Esq.).

Library of the Peabody Institute, Baltimore, Md. (P. R. Uhler, Esq.).

Library of the Historical Society of Pennsylvania (G. B. Keen, Esq.).

The Free Library of Philadelphia (John Thompson, Esq.).

Library of St. Charles College, Ellicott City, Md. (Rev. P. F. Roux, S.S.).

Library of Woodstock College (Rev. A. J. Maas, S.J.).

Library of Holy Cross College (Rev. Edward Spillane, S.J.).

Library of St. John's College, Fordham, N. Y. (Rev. J. A. Jansen, S.J.).

Library of Santa Clara College, California (Rev. J. O'Sullivan, S.J.).

The Lenox Library, New York (Wilberforce Eames, Esq.).

Library of Columbia University (A. C. S.).

The Astor Library, New York (A. C. S.).

Library of the New York Historical Society (A. C. S.).

The Cathedral Library, New York (A. C. S.).

Library of the Catholic Club, New York (A. C. S.).

Library of Harvard University (A. C. S.).

Library of the Massachusetts Historical Society (A. C. S.).

Boston Public Library (A. C. S.).

Boston Athenæum Library (A. C. S.).

Public Library, Providence, R. I. (A. C. S.).

Providence Athenæum, Providence, R. I. (A. C. S.).

Library of the Rhode Island Historical Society (A. C. S.).

Library of Brown University (A. C. S.).

Redwood Library, Newport, R. I. (A. C. S.).

Newport Free Library (A. C. S.).

Library of the Newport Historical Society (A. C. S.).

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UNPUBLISHED LETTERS OF CHARLES CARROLL OF CARROLLTON:
ERRATA.

A lady who is a member of the Carroll family draws our attention to the following *errata* in the "Unpublished Letters of Charles Carroll of Carrollton":

"Page 156, you write: 'Peggy Chew, a sister of the Home-wood bride, married Colonel Henry Howard.'

"My great grandmother, Margaret Oswald Chew, nicknamed Peggy, a sister of Mrs. Carroll, married Colonel John Eager Howard. Colonel Howard's mother was a Miss Eager of Maryland, and Eager Street of Baltimore is named from this branch of the family.

"Page 181, you write: 'Colonel *Edgar* Howard, who, it is remembered, married a sister of Charles Carroll,' etc., instead of 'Colonel John Eager Howard, who, it is remembered, married a sister of Mrs. Carroll. They lived for many years at Belvedere, and Colonel Howard's life as the hero of the battle of Cowpens can be found in any history of Maryland.'

"Page 105, 'Ridgeley' is spelled *Ridgely*. The family of Hampton, Md., have always so spelled the name. My grandmother was a Miss Ridgely of Hampton and a member of the same family you allude to on the page."

JOSEPH THORON.

BY EDWARD J. MCGUIRE, LL.B.

JOSEPH THORON died at Cannes, France, on March 28, 1901, in his seventy-third year. He was born in the Island of Crete, where his father settled as a merchant early in the last century. He was of an ancient French family which has flourished for centuries in the neighborhood of Toulouse and Marseilles and which has left honorable records in both mercantile and military life. He was educated in France, principally in the schools of the Lazarist Fathers. After his school days he engaged in commerce and, at an early age, attained reputation and standing as a merchant. When he was twenty-five years old, in the year 1853, he came to New York, where he resided for more than thirty-five years. He was engaged in important mercantile business during all of this time. He acquired large means, but, toward the end of his business career, financial reverses depleted his resources.

He was married to an American lady of Massachusetts origin. His children are Ward Thoron and Mrs. William C. Endicott, who reside in the United States—the one at Washington and the other at Boston.

In 1898 he visited Europe and continued to reside there with relatives in southern France until his death. He always kept, however, the intention of returning to the city where his mature life of nearly half a century had been spent, and he regarded it as his home.

His life was most honorable in all its relations, and his career is of particular interest because of the stirring events of the times in which he lived. His charity was great, and

his labors, especially for the orphans and the sick poor among the French-speaking people of New York, will be remembered gratefully for long years to come. His devotion to the St. Vincent de Paul Society and its great mission of personal work among the poor in their homes was admirable. His services for charity merited the honor of the cross of the Order of St. Gregory from the Holy See. His chivalrous spirit in the cause of Cretan freedom won him the Order of the Saviour from the Government of Greece. His zeal for religion led him to give his great powers for many years to the care and government of the temporalities of the French Church of St. Vincent de Paul in New York. His earnest love of his race and France was an ornament which did not in the least prevent an affectionate devotion to the great Republic in which he lived so long.

It is not intended, however, to present here a biographical sketch of Thoron. Only one part of his achievements will be referred to. It is the work in which he was an undisputed leader and to which he lent an enthusiasm and unfaltering love which, under Divine Providence, were some of the main sources of its strength and its great success. It was the task of building up in the great city of New York, the centre of American Catholicity, a faithful body of the Catholic laity, having in view solely the upholding and spreading abroad of the greatest thing in the world, which is the truth of God.

The nucleus of the present achievements, which may rightly be called great, was the Xavier Alumni Sodality. In the year 1863 it was established in the College of St. Francis Xavier, conducted by the Jesuit Fathers in West Sixteenth Street. From the smallest beginnings it rapidly grew more and more vigorous and important. Some years after its work began Thoron became a member. He never faltered for more than thirty years in his zeal and work for the Sodality. In many important matters which arose during this period his counsel was sought and his untiring industry and care for detail were in demand. They were always given cheerfully, almost cheerily, with the courtesy and delightful high spirits and graceful humor which came from his Gallic blood and his gentle culture. The mem-

bership grew until it reached more than five hundred educated laymen drawn from all parts of the metropolis and every profession and business.

Out of this Sodality in the year 1871 directly grew the Xavier Union. It may truly be said that, if initiative, zeal, industry, and love give the right to be called the father of an institution, the title of "Father of the Xavier Union" belongs without dissent to Thoron. After twenty weary years, when the days of small things were over and the Xavier Union, with its name changed to "The Catholic Club," was established in its handsome house facing Central Park, the chief decoration of the Managers' Room at the first meeting of the Board was a modest crayon portrait of Thoron in his vigorous manhood which had been brought from the old house. It was adorned with a golden frame, and above it were placed crossed palms and the legend "Palmarum qui meruit ferat." Never had a compliment been more deserved.

The work of creating this body of the Catholic laity was truly a gigantic task. Its stupendous labor is evidenced by the fact that the Catholic Club of New York, with its thousand members, its energy, its zeal, its moderation, its discipline, its loyalty and obedience to ecclesiastical authority in everything within the sphere of that authority, is a body of which the archdiocese of New York is justly proud. It was not created quickly. It meant years of labor, years of great sacrifice, years of untiring devotion, the unselfishness of a great soul, and the courage which met the things that would harm and overcame them manfully, that knew no defeat, that pressed on without faltering when the spirits of others were almost fainting. Many men besides Thoron aided in the work, great power and strength were given by many hands. Most distinguished and able prelates, priests, and laymen are among its benefactors. It may be admitted that the time was ripe for its foundation, but it cannot be disputed that the man who led all, directed all, cheered all, inspirited all, and spent himself in the labor during his vigorous maturity until he was a failing old man, was Joseph Thoron.

The regard in which he was generally held has been well

expressed by Archbishop Farley of New York, who said: "I had known Mr. Thoron intimately for perhaps twenty years, and my estimate of him, formed from observation of his conduct in varied relations as a Catholic, a gentleman, a scholar, and as a man of business, was that no more model citizen could be held up for imitation to our young men than the chivalrous founder of the Catholic Club. May his gentle soul rest in peace!"

Although he spent his childhood and early manhood in Europe and spoke English with difficulty when he first came to New York, he assimilated himself to the American conditions at once. He acquired a knowledge of the English language and literature that was surprising. He spoke and wrote English powerfully and fluently. He seemed to forget his traditions and almost his racial traits that he might do his work the better. He created a new atmosphere for himself and worked under the conditions of the new order around him with a sympathy, a zeal, and an enthusiasm which were rarely found among men in his station of life. His charity was boundless, his unselfishness and self-effacement were wonderful. He made men love him and join with eagerness in the tasks which he set for them in the great labor of his high mission. His impetuosity and his courage lasted undiminished throughout his career. His fine anger at cowardice and self-seeking was delightful. He met and overcame the apathy and indifference which often surrounded him by his unfailing courtesy.

Above everything else a great faith in the Catholic Church and a childlike devotion distinguished him. Who that saw him in his later years can ever forget him as, with his face beaming with goodness beneath his white hairs, and his tall frame bowed in devotion, and with his exquisite and distinguished manner bespeaking the cultured gentleman, he joined in the Communion Masses of the Sodality?

He was not famous, his name was not celebrated, his reputation went but a short way beyond the Catholic community of New York, and yet he was a great man. Great first of all in his heart, great in his devotion to duty and principle, great in his achievements in the noble work of "making reason and the will of

God prevail." What he surrendered of worldly ambition, praise, pleasure, and success when he gave himself up to a work which of necessity was to be among the weak and lowly will never be known to any one but God. To plant firmly among an unbelieving and prejudiced generation the principles of faith is apostolic work. It filled the life of Joseph Thoron from early manhood to his venerable age. The magnificent portrait which now adorns the walls of the Catholic Club is his visible memorial; but in the hearts and souls of many his memory is a beneficent influence and his works an inspiration. He was an example of consecration to an ideal. May God send more such men to the Church in America!

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Silhouette Portraits of Mr. and Mrs. George Pardow.

Dr. Benjamin F. De Costa:

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A Short History of the Mississippi Valley. By **James K. Hosmer.** 12mo, pp. xxii-230. Boston, Houghton, Mifflin & Co.

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Reuben Gold Thwaites. Vols. 72 and 73. Final preface; additional errata; index. Pp. 380-398. Cleveland, The Burrows Brothers Company.

In the Footsteps of the Padres: an account of California during and since the days of '49. By Charles Warren Stoddard. Illustrated. San Francisco, A. M. Robertson.

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ANNUAL MEETING.

NEW YORK, April 18, 1902.

THE annual meeting of the United States Catholic Historical Society took place this evening in the theatre of the College of St. Francis Xavier.

The President, Dr. Herbermann, called the meeting to order, and the minutes of the last meeting were read and adopted.

Dr. Herbermann then rose and addressed the meeting. He gave an interesting synopsis of the work of the Association during the past year, with its constantly increasing membership, and announced the forthcoming volume of hitherto unpublished letters of Charles Carroll of Carrollton. He took occasion to thank the President of the College, Very Rev. Fr. Hearn, S.J., and the Faculty for the free use of the College theatre and for their continued good will.

Dr. Herbermann likewise referred to the absence, for the first time from one of our public meetings, of the Honorary President, the Most Rev. Archbishop Corrigan, and explained to the audience that, although recovering from his recent accident, His Grace was not able to be with us on the present occasion.

The Rev. Thomas Shahan, D.D., Professor of History at the Catholic University of America, was then introduced as the lecturer of the evening.

His subject had been stated as "The Papal Bibliography in the Nineteenth Century." But this, he declared, was not quite exact; it should have read, "The Papal Historiography of the Nineteenth Century"; and for over an hour, with distinct and unfaltering eloquence, he held the attention of the audience while he enumerated the astonishing achievements of the nine-

teenth-century writers who cultivated that particular branch of ecclesiastical history.

Rev. Jas. H. McGean proposed a vote of thanks to the Reverend lecturer, and the same was unanimously adopted.

The annual election followed, conformably to the constitution, and the ticket prepared by the Executive Council at the February meeting was duly elected, as follows:

<i>President,</i>	Charles George Herbermann, LL.D.
<i>Vice-President,</i>	Patrick Farrelly.
<i>Treasurer,</i>	Marcus J. McLoughlin.
<i>Recording Secretary,</i>	John E. Cahalan, A.M.
<i>Corresponding Secretary,</i>	Thomas Gaffney Taaffe, Ph. D.
<i>Librarian,</i>	Rev. Joseph H. McMahon Ph.D.

Trustees.

Rt. Rev. Mgr. Jos. F. Mooney, V.G., John D. Crimmins, Rev. James H. McGean, Henry Heide, Charles W. Sloane, A.M., Hugh Kelly, James S. Coleman.

Councillors.

Rev. William Livingston, Edward B. Amend, A.M., Edward J. McGuire, A.M., Dr. Benj. F. De Costa, Rev. David J. Hickey, A.M., Thos. F. Meehan, A.M.

At the conclusion a formal vote of thanks was tendered to the Very Rev. Rector of the College, and the Faculty, for the use of the theatre and other courtesies.

The meeting then adjourned.

JOHN E. CAHALAN,
Recording Secretary.

TREASURER'S REPORT.

MARCUS J. McLOUGHLIN, TREASURER, IN ACCOUNT WITH THE U. S. CATHOLIC HISTORICAL SOCIETY.

1901. Feb. 1. 1902. Jan. 31.	To Balance, as per previous Statement.....	To Dues: Receipts on acc't. . 1900. " " " 1901. " " " 1902.	To Interest: For 1901, on \$2,500 in Bonds of the Catholic Club.....	On money deposited with Emig. Ind. Svgs. Bk....	On funds deposited in the 7th Natl. Bank	Dr.	1901. Apr. 10. July 18. Sept. 12. " " Oct. 30. Nov. 18. " " Mch. 21. April 2. " " Mch. 21. April 4. July 5. Nov. 18. 1902. Jan. 31.	By Publications (Records and Studies): Typewriting " Photogravure plates and impressions..... Typewriting " Printing Part 2, Vol. II. . Postage and Expressage By Annual Meeting: Printing tickets of ad- mission Incidental Expenses By General Expenses: Blank cards for use of President..... Notices, envelopes, and postage for Sec'y..... Postage and stationery for President..... Printing and postage of circulars Exchange on checks By Balance on hand: Deposit in Emig. Ind. Svgs. Bank..... Deposit in Nat'l Broad- way Bank	Cr. 14.10 3.50 72.09 3.25 11.70 497.50 44.75 646.89 6.75 8.00 14.75 2.50 12.96 12.75 62.30 .50 91.01 917.37 671.48 1,588.85 \$2,341.50
		\$75.00 945.00 20.00	\$112.50	28.39	10.58	\$1,150.03 1,040.00 151.47 \$2,341.50			

We, the undersigned, have examined the Treasurer's books and vouchers and find this report to be a correct transcript of the same.

JOHN E. CAHALAN,
EDWARD J. MCGUINN,
Auditors

Assets—Bonds of Catholic Club \$2,500.00
Cash balance in bank..... 1,588.85
Total \$4,088.85

NECROLOGY.

THE Executive Council announces with deep regret the decease of the following members of the U. S. Catholic Historical Society, who died since the last Part of these *Historical Records and Studies* was issued:

Most Rev. MICHAEL AUGUSTINE CORRIGAN, D.D.

Rev. PATRICK FRANCIS SMITH.

Mrs. C. E. COLEMAN.

Major JOHN D. KIELY.

Rev. BROTHER CHARLES.

Mr. JOHN A. SULLIVAN.



Ring No. x

. After the portrait by H. Jerns. Trudewas.

Vignaud
11-2-27

PIUS X.

On July 20, 1903, died Pope Leo XIII. The great Supreme Pontiff, who for so long a time had so skillfully guided Peter's bark, needs no obituary here. His life and work have been recorded a hundred times over in journal and magazine, in monograph and full-fledged tomes. Catholics and non-Catholics have proclaimed his great qualities; his scholarship, his unblemished character, his theological learning, his statesmanlike foresight, his wise diplomacy, his accommodating disposition in matters admitting compromise, his unflinching tenacity in matters of principle. Join to all these titles to our respect and admiration, the fulness of years granted him by Providence, and we need waste no word to account for the universal tribute of admiration and veneration paid to Leo XIII during the long years of his eventful pontificate, and especially when he was called to his reward. The great High Pontiff has passed away. Pius X has taken his place—a notable historical event in the Church universal and in the Church of America. With the Catholics of the *orbis terrarum* we offer the new pontiff our homage, and to our fellow Catholics our congratulations. Our successors, many years hence, we hope, will write the history of his pontificate. For ourselves, we offer to our readers a monument of primary historical importance, our Holy Father's portrait; for a man's outward form is usually the manifestation of his inner self. How much less well should we know the "Father of Our Country" had we never seen the outlines of his countenance, so suggestive at once of dignity, truth, earnestness, vigor, mildness, moderation and wisdom!

Our portrait of the Holy Father is the first painted after his

election. We shall let Mr. Henry Jones Thaddeus, the artist, tell the story of the picture in his own words:

“By half-past six in the morning of the day appointed I had my easel up and my colors out in the room adjoining His Holiness’s sleeping apartment. He entered from that direction. It was my first sight of him. He was short, thick and strong. His face was marked with the wholesome crudities of a peasant and his skin was dark as though it had been tanned by the sun. He walked heavily, for his limbs are large. He greeted me pleasantly and with great simplicity. When I posed him in the chair he sat as still as a statue. Once I asked him if he were tired and he said, ‘I wish you would let me move my head a little.’ I never saw such patience. And I never saw more simple goodness in a face. He sat for two hours that time.

“When the Pope sat for me again he talked more; asked me about myself and my people. He wanted to see what I had painted, but I said that I would rather have him see it when I had made more progress. For two long hours he posed without moving a muscle save when I was not working. I walked over to him and looked closely into his light hazel eyes to observe the color.

“‘You have Irish eyes, Holy Father,’ I said.

“‘Then we are brothers,’ he answered with a playful, half-affectionate Italian gesture.

“Pius X has a strong face. It has several warts, although in my portrait I have shown only the two which are characteristic. It is not an Italian face—rather German or Dutch in its type. His hands are very large and powerful, the hands of a farmer. He is physically as unlike Leo XIII as Richelieu was unlike Cromwell. He is more human, physically and mentally. Leo gave one an impression of intellectual dignity and austerity. Pius gives one an impression of homely benevolence and simple religious faith. In repose his face was sad and almost stern, as if the facial muscles were set by much thinking on the awful responsibilities of the great office which he accepted so unwillingly. But when a pleasant or humorous thought occurs his

countenance lights up and is handsome and his big eyes twinkle. It was when they twinkled I told him that his eyes were Irish.

“After the second sitting I begged for a third, and he granted it. The third time we met he spoke quite freely. Then he consented to sit a fourth time for a few minutes. I was so interested in my sketches—I made several, of course—that I kept him from seven until ten o’clock. And when I begged his pardon for keeping him so long he smiled and said, ‘May I go? Oh, I am so tired.’ And no wonder. He looked at the sketches and finally selected the one from which I made the portrait. He did not care for the profile sketch. ‘I want to be looking right out of the canvas,’ he said. ‘I like to look a man straight in the eyes.’

“When I had finished my work I knelt before the good old man and said: ‘Holy Father, bless me and bless my country.’ He put both hands on my head and said: ‘My son, I bless you and all your people.’ ”

We thank Mr. Thaddeus for courteously permitting us to publish his work in the *HISTORICAL RECORDS AND STUDIES*.

THE FIRST BISHOP OF ALBANY.

*Sermon Preached by the Most Rev. John M. Farley, D.D.,
Archbishop of New York, at the Consecration
of the Cathedral of Albany,
November 16, 1902.*

“Let us praise men of renown, and our fathers in their generation. The Lord had wrought great glory through His magnificence from the beginning.”—Ecclesiasticus, xlv. 1-2.

PRIVILEGED to stand in this sacred place and to speak in this distinguished presence by the favor of my life-long friend, the beloved bishop of this great see of Albany, I have often asked myself the question: On which subject may I speak, that will most interest, of the many fruitful themes suggested by this solemn scene? The place is teeming with inspiration. This grand Gothic pile, with its two tapering spires lifted aloft like arms in heavenly benediction over the city and people of Albany; these storied windows that flood the space with painted air, and that soft religious light so helpful to devotion; the graceful pointed arches rising on clustered columns which stand like giant lances ever in rest to do violence to heaven; the symbolism of the grand ceremonial of the consecration service; these twelve brazen crosses which chant with tongues of flame their *Magnificat* of gratitude to the Lord for the great things which He that is mighty hath done to these hallowed walls, when they were, with solemn rite and sacred unction, bound this morning as irrevocably to the service of the Most High God as is the Lord's anointed who ministers at its altar; these themes and many others seem to thrust themselves forth for thought on this day of golden jubilee of this grand cathedral.

Edifying, eloquent and inspiring though be this presence with its august surroundings, it seems to us that the right proportion of things would not be observed to-day, and our attitude to-

wards the important event of which we are a living part would lack breadth of vision, if we were simply to allow our minds to dwell upon the glory and the triumph of the present hour, and forget the cause that made this day possible. These sanctified externals are but the expression of something deeper. Into the philosophy of this solemn occasion we must enter and realize that it is not this grand cathedral alone that demands our attentive admiration, but the upbuilding power that gave it being, the men who have gone before us, the men who had laid these foundations deep and strong; the men whose monuments the things around us are; the bishops to whose ministry and pastoral rule Divine Providence committed the solicitude of this portion of the fold of Christ; and especially your first bishop, in whose mind this magnificent temple was conceived and pre-existed, in all its beauty and grandeur, long before a stone was laid upon a stone.

The true significance of the golden jubilee of your cathedral consecrated this hallowed morning, can only be properly understood when we appreciate the spiritual forces God has ever working within the universal Church and in each particular diocese. The Church of God is more than a mere organization, such as are all other societies which are constituted by the aggregation of independent individuals and receive their strength and life from without. The Church is a living organism pulsating and throbbing with a vitality more potent and active than that which the union of body and soul effects within ourselves. St. Paul refers very plainly to this organic union of the Church when he calls her the mystical body of Christ, and teaches us that this mystical body depends for her very life upon the communion of all her members with Christ the head. The episcopate is the very heart of this mystical body; and the Holy Spirit, operating through the bishops, diffuses the very life blood of the Church throughout her members. Therefore, to the apostles and their successors, the bishops, Christ gave the commission: "Feed My lambs; feed My sheep." To the episcopate Our Lord entrusted the pastoral staff of the shepherd to rule and govern, to lead the flock to green pastures of sound doctrine and right morals; and wherever the

bishop places the seat of his authority there we find the centre of spiritual activity whence radiates supernatural light and flows divine grace to every nook of the diocese. This seat of authority is the cathedral, the cathedra, the teacher's chair in the highest and holiest sense of the term. Any other chair of doctrine set up against his in the diocese is the seat of heresy and schism. The cathedral is the tower of Israel from which the bishop keeps vigil to warn the flock of imminent danger; from the cathedral goes forth begotten from the spiritual loins of the bishop the priesthood to offer the Holy Sacrifice of the Mass, to exercise the divine power of the keys in the tribunal of Penance, to anoint with holy oil consecrated by the bishop the sick and dying. The bishop it is who confers and can withhold and limit jurisdiction; in a word, the bishop, in communion with the Holy See, is the source of all spiritual authority in the diocese over which he rules. Bishop and cathedral are co-ordinate and co-relative. The glory of the cathedral is the glory of her bishops; and the song and music of jubilation that echo through the vaulted arches of your consecrated temple to-day are also the anthems of praise and benediction to the shepherds who have ruled so wisely and well over this great see of Albany. Therefore do we say: "Let us praise men of renown, and our fathers in their generation. For the Lord had wrought great glory through his magnificence from the beginning."

One figure rises up prominently before the memory to-day, the graceful form of Albany's first bishop, John McCloskey, our father in his generation, who planted the tree under whose wide-spreading branches we repose this morning; who raised to the honor of the Immaculate Conception this glorious cathedral. He was of the pathfinders of the faith in this wide field of Northern New York; and if we stand to-day on the sunlit summits of the mount of God, it was he who hewed the path up which our feet have trod. Fifty years count for little in the history of the ancient cathedrals of Europe; half a century with them may be but as a span from sunrise to sunset. Not so with us. The years of your first bishop were most apostolic; in journeyings often, in labors many, in fatigue much, in anxieties and cares beyond measure.

It is a far cry from the seed to the timber; a long wait from the day when he wrote to his people calling them to help with their own hands and their own beasts of burden at the beginnings of this mighty work to this its day of completion and consecration. On 24 March, 1849, Bishop McCloskey wrote to the pastor of St. Joseph's this note:

Rev. Dear Sir—Will you please to notify your people that we will commence the work of excavation at the cathedral on Monday morning, that we hope to have it done by gratuitous labour, & that there will not be wanting those among the congregation of St. Joseph's who will cheerfully devote two or three days to the work.

Those who can bring horse & cart will confer a great favor by doing so.

Very truly in Xst.,
JOHN, Bishop of Albany.

Albany, March 24, 1849.

Five years before the day of opening of this cathedral Bishop McCloskey, then in the middle of his life, at the age of thirty-seven, came amongst you, and accompanied by the illustrious prelate whose coadjutor he had been, Bishop Hughes, was installed as the first bishop of Albany. Was he fitted for the work that lay before him? Singularly blest was this see of Albany in its first bishop. John McCloskey was the first native-born secular priest of the State ordained in this country, and was one whose whole training had fitted him to become a leader in Israel. As a young levite he had completed with eclat the whole course of studies for the sacred priesthood, when he was twenty-one, two years before the minimum age for ordination. During these waiting years he had pursued a higher course of study and review, and brought to the holy ministry a mind stored by arduous and judicious reading, a soul moulded by saintly teachers, and a culture and refinement which were the reflection of the sainted Brute and Dubois who had formed him. To these advantages were added, after his ordination, what then was rare amongst the clergy, three years of travel in Europe and of reading in Rome under the best masters in the sacred sciences, where he came in contact with the leading ecclesiastics of the day—men who made and were making history. Amongst his friends—and their friendship lasted through life—were Cardinals Fesch, Reisach,

Mai, Mezzofanti, Weld, Wiseman, Cullen and Pere Lacordaire. Opportunities like these fell to the lot of few ecclesiastics of his time. They were such as well fitted him for the career of fifty years of exalted usefulness, as laborious as they were distinguished, which lay before the gifted and gentle young priest on his return to his native land, where the responsibilities of pastor, college president, coadjutor, bishop, metropolitan and cardinal awaited him, to be crowned by the grace of a golden jubilee of a fruitful and saintly priesthood, before the final summons to his eternal reward.

The great prelate began his stupendous work in this diocese in 1847, the bishop of 60,000 souls, 38 priests, 47 churches and 5 schools, scattered over a vast territory, stretching from Kingston on the Hudson to the St. Lawrence, covering 30,000 square miles, more than half the area of the whole State of New York, now embraced within part of the diocese of Rochester, the whole of Ogdensburg, Syracuse and Albany. He came among you when Catholics were few and simple. Often had he to administer the Sacrament of Confirmation in humble sheds, in tanneries, as I have heard him tell, and also heard him add that never did he feel himself nearer to God, nearer to Christ, because so apostolic-like were the times in those toilsome early days of his episcopate. And when the cholera raged here in Albany, and his priests were exhausted, like another St. Charles Borromeo he personally visited and administered the sacraments to the sick and the dying, realizing like the true shepherd he was that the good shepherd giveth his life for his sheep.

For seventeen years Bishop McCloskey lived and labored amongst you, a most zealous and devoted shepherd, to his flock a model of piety, learning, prudence and wisdom. Here he had hoped to die, and under this altar repose in eternal rest. It was said, and it is believed to this day, that his ambition made him seek the throne of New York, to which as coadjutor to Bishop Hughes he was once entitled by right of succession. I wish to show that your first bishop was of the race of the Basils, the Gregories of Nazianzen, the John Chrysostoms, who, profoundly impressed with their own unworthiness and the awful accounta-

bility to be rendered by a bishop, shrank from the burden of such responsibilities, in all sincerity of heart.

Here is a letter which sees the light for the first time since it was written, nearly forty years ago, that reveals the secret of all your first bishop's profound humility, and therefore of his supreme worthiness of the honor to which he was raised by the Sovereign Pontiff. This letter was placed in my hands during a recent visit to Rome, in January of this year, by the Cardinal Prefect of the Propaganda. It is dated "Albany, January 26, 1864," and addressed to his Eminence Cardinal Reisach, whom Bishop McCloskey had known since his residence in Rome as a student in 1836:

Most Eminent and Dear Lord Cardinal: Your Eminence will pardon me, I trust, if presuming on the kindness and condescension shown to me in the past, I now venture to have recourse to you in a moment, which for me is one of deepest anxiety. Your Eminence as a member of the Sacred Congregation de Propaganda Fide will have learned most probably before this reaches you, that among the names commended through the Sacred Congregation to the Holy See, to fill the vacancy, caused by the much lamented death of the illustrious Archbishop of New York, my name, unfortunately, is placed first on the list. Now, I write to implore your Eminence, in case there should be any danger of my appointment, or of my being transferred from Albany to New York, to aid me in preventing it, and to save me from the humiliation and misery of being placed in a position for the duties and responsibilities of which I feel myself both physically and morally unfit and unequal.

If you will bear with me, I will state a few of my many, very many, grounds of objection.

In the first place, it was by only a majority of one vote my name came to be placed first. My own vote was and still is in favor of the Bishop of Buffalo.

Again, when after having been appointed and consecrated coadjutor of the Bishop of New York, with the right of succession, I resigned both coadjutorship and right of succession to come to Albany, I then resolved and still hold to the resolution, that, as far as it depended on my free will or consent of my own, I should never again return to New York. Having been relieved from the prospect of succession, I never thought of afterwards aspiring or being called to it. I have accordingly done nothing to prepare or qualify myself for it.

I speak only from the deepest sincerity of heart, and from the strongest conviction of conscience, when I say that I possess neither the learning, nor prudence, nor energy, nor firmness, nor bodily health or strength which are requisite for such an arduous and highly responsible office as that of Archbishop of New York.

I recoil from the very thought of it with shuddering, and I do

most humbly trust that such a crushing load will not be placed upon my weak and unworthy shoulders.

Either the Bishop of Louisville, Dr. Spalding, or the Bishop of Buffalo, Dr. Timon, would fill the post with dignity, efficiency and honor.

Your Eminence may, perhaps, be disposed to ask why not make these representations to Cardinal Barnabo rather than to you? My answer is: I do not wish to seem as taking it for granted that my name will be presented to the Holy See. The communications which will be received from the several archbishops of the country, and from other sources, may change entirely the aspect of the case, and no serious attention may be paid to the simple fact of my name appearing first on the list forwarded from New York. In such an event objections and remonstrances on my part made to the Cardinal Prefect would not only be out of place, but would seem somewhat presumptuous and premature.

It will be for your Eminence to make such use of my communication as to your own wisdom and prudence seems best. I only wish, if occasion requires it, my feelings and sentiments shall be made known to the Cardinal Prefect and Sacred Congregation.

When once the decision is made, when the Holy Father speaks, there remains for me nothing but silence. His will is in all things to me a law.

Begging a thousand pardons for this intrusion, and commending myself once more to your friendly interest and sympathy, I have the honor to be

Your Eminence's most obedient servant in Christ,

JOHN, Bishop of Albany.

What a lesson in this letter! And this letter is but a leaf from the life of Albany's first great bishop. "*Nunc reges intelligite, et erudimini qui judicatis terram.*" Yes, to prelates, priests, and people America's first cardinal, though long departed, speaks to-day, not only in this beautiful cathedral, but in his humility as portrayed in this grand soul-searching letter.

His humility, however, did not save him from the higher honor of Archbishop of New York; and when he left you in 1864, there were bequeathed to his successor 120 churches, 95 priests, 27 schools, and a Catholic population of 230,000.

So subtle, spiritual, and complex are the avenues along which the salutary and abiding influence of the episcopate moves, that it would be an herculean task to attempt a just estimate of the life and work of your first bishop in this section of the State. Far and near, under his holy ministration, spread faith, hope and charity among your forefathers. Wherever his paternal solicitude called him, hatred and selfishness yielded to benignity and lon-

ganimity. In season and out of season he fostered in the flock right notions of marriage and Christian education. The Christian home and family became the very apple of his eye. His critical and farseeing mind well appreciated the evils that had befallen other peoples and other lands, because they hearkened not to the voice of the Church proclaiming and defending the indissolubility of the marriage bond.

One may ask here in what manner, and in what measure does a Catholic bishop profit the State as a citizen? One of the first duties of an apostolic bishop in a new field of labor is to purify and sanctify the home. Well might the State remember that it exists not so much as a society of individuals as a corporate unification of many families. The family is the unit of organization in the State. Disrupt the unit by permitting divorce and you weaken the very foundation of the State. Strengthen the bond that inviolably cements the unit, and you solidify the whole superstructure. Towards the healthy condition of the body politic the Church renders immeasurable service by protecting the family by so primary and essential a doctrine as the indissolubility of the marriage tie.

How absolutely necessary to the very life of any community is the position held by the Catholic Church on the question of divorce was most profoundly impressed upon me in my recent travels abroad. One evening I found myself overlooking the ruins of the Colosseum in the Eternal City; at my feet were the last vestiges, grand and gigantic still, of the highest material civilization the world has ever known. Methought; how was it possible that so much that was lofty and beautiful, brave and noble, learned and cultured, marvelous and stupendous in ancient Rome could crumble away and lie buried in shattered ruin and irreparable disaster? The philosopher of history will tell us that the canker-worm of lust had burrowed into the very vitals of the State; the emperors and senators of imperial Rome gloried in the unspeakable rites of the Saturnalia; chaste Diana gave way to sensuous Venus and wicked Bacchus; the homes of Rome were desecrated and polluted by the loose morals of her once matchless matrons, who cared but little for the honorable and

holy dignity of wifehood and motherhood, and counted their lives not by the number of consulships but by the number of their divorces.

Such thoughts were mine, as I stood there amid the ruins of imperial Rome, mindful of the morrow when, in the Italian parliament, an act to legalize divorce would come up for question. To the credit of Catholic Italy, remiss perhaps in some other matters religious, be it said that the official to whom had been deputed the process of introduction, offered his resignation, most vehemently protesting against the iniquity of the proceeding, which he considered a sacrilegious outrage on the Catholic sentiment of the Italian people.

On December 15th of last year, I had the happiness of hearing from the lips of the Sovereign Pontiff, our beloved Holy Father—whom may God long preserve to the Church—the following words; and never can the picture pass from my memory of that venerable form as he thus defended the sacredness of the marriage bond:

There is right before our eyes a prominent danger to faith and morals, too near our own doors to be allowed to grow without protest. If age hath any honor, or there is authority in our apostolic words, or if our fatherly love for common country availeth aught, we not only warn, but even conjure by everything that is sacred and dear to those to whose deliberation the divorce law has been submitted that they may cease all further consideration of it.

Let them remember and seriously consider that the marriage bond of Christians is holy, indivisible and perpetual, by divine law; nor can that law be abrogated, by any law of man, in any age whatsoever. To reckon Christian nuptials among those engagements which are contracted and rescinded by the civil law is a great and pernicious error. For the Redeemer and Restorer of human nature, Christ Jesus, the Son of God, having abolished the custom of repudiation, restored matrimony to its former force and character which God, its author, had appointed from the beginning; and raising it to the dignity and virtue of a sacrament, and above all ordinary transactions, He rendered it independent of the civil and even of the ecclesiastical power. Let not the State, therefore, class it with civil affairs; the command of God forbids further interference. In consequence, every legislative act which sanctions divorce sanctions what is unlawful, and

does so with undisguised injury to God, the Creator and Sovereign Lawgiver. Wherefore it can permit an adulterous union, but not a real marriage. The crime is all the greater because it is as difficult to restrain divorces within limits as it is to stay midway in their course the fierce flames of lust. It is idle to seek a justification in the example of outside nations, when the matter is indisputably criminal. Such an excuse is made more worthless by the fact that never has divorce been introduced by official acts without the vehement and authoritative opposition of the Church, the guardian and defender of the Divine Law. It is on this account that we see many persons who do not fully, and often do not at all, approve of Catholic institutions, yet who learnedly and strenuously defend the indissolubility of the marriage bond. In point of fact, if it be once admitted that the marriage bond be broken, all constancy and stability in marriage is thereby destroyed. Hence, in headlong course, follow those consequences which we have elsewhere deplored, namely, that mutual love is lessened, pernicious incitement to infidelity afforded, the protection and training of children are exposed to danger, the seeds of discord are sown in families, whole households are utterly upset, and the condition of women reduced to extreme jeopardy. But since the well-being of families, and even of States themselves, rests on sound morality and is undermined by depravity, it is easy to understand how calamitous to public and private life divorce is, which, originating in deterioration of public morality, commonly leads to unrestrained license.

Some time after, my wanderings brought me to Damascus, by the banks of the Abana. No Christian traveler can escape the desolation of soul that a serious study of life in the East must beget. The black pall of the basest degradation hangs heavy over the land. No regard for the sacred character of marriage. Woman is a chattel, a commercial commodity bought and sold in open market. The result can easily be imagined, the mental and physical deterioration of the race; stagnation and paralysis of every high and holy effort; no sense of human responsibility here or hereafter.

May this, our own nation, learn wisdom from the experience of the past, and bend every effort to cut out of our body politic the parasite of divorce, which, we are ashamed to say, has taken hold on many of our homes. May public sentiment become such that

over every American fireside all may read "What God has joined together, let no man put asunder."

The immediate successor of Bishop McCloskey in this see was Bishop Conroy. With his great heart and bright mind he carried on the great work that had been so well begun. He watered and fostered the plant that had become a mighty tree through the seventeen years of labor of the illustrious cardinal. He will ever be remembered by the monument next to this cathedral, in the ecclesiastical order, St. Joseph's church; but the silent influence of his fatherly care for the children of his diocese, his love for Christian education is evidenced by the spread of Catholic schools throughout the diocese.

The dignified bearing of the third bishop of Albany in the sanctuary is still fresh in the memory of all. His part in perpetuating, enlarging and beautifying the work of his predecessors in the multiplication of churches, building of schools and institutions of charity, or in adorning this cathedral church, calls for no comment. These things are in the mouths of all. On the fourth bishop of Albany, who so happily presides to-day, has descended the mantle of all his predecessors. He has redeemed this cathedral from the last of its indebtedness. He has renovated its whole interior. But his praise shall ever be loudest on the lips of little children, whom he loves with a love akin to that of his Divine Master. "Suffer the little children to come unto me," is read on his forehead by every child of his diocese.

Of the priests, especially the pioneer priests of Albany, what shall we say but to apply to them what has been said of their leaders. Without his officers, what could a general do? They are the men who, taking the plans of their chief in their hands, asked no questions; but when it was said "Go, and do this," the priest went; "Come," and he came; he went and came whither and whence the bishop deemed his judgment, his bravery and his zeal best availed. But who shall tell the trials, and, thank God, the triumphs of these priests in those early days, in lonely, distant missions, where they held their forts, like soldiers on far off outposts, bound to die rather than suffer defeat, even against all odds? How often had these noble men to fight when they had no eye but

God's to see them, no voice but God's to cheer them, no hand but God's to guide them, while a thousand enemies were thrusting and striking with all the fierceness and venom that only the arch-enemy knows how to employ. But for long years they stood, for long years they fought, God's friends never giving way to God's foes; and when the end was come, and the word was passed to change the guard, their captain, Christ, found them gashed, perhaps, and gory, but their honor white, their flag and their faith ascendant, and they themselves triumphant and forever safe in the arms of Jesus.

Ours is to learn from the past, to be up and doing and daring as our fathers in the faith. Much as they have done, much lies before us. The possibilities of our country are without limit. The Church has hitherto kept pace with its progress. She cannot take pause now, else this celebration would be the requiem of the past. This day is a day of rejoicing, a day of gratitude, a day of fresh inspiration and new life to all of us.

In vain were mere praise of the men of great renown, our fathers, in their generation. They would not be honored but by the unreserved dedication of ourselves to the work for which they lived, for which they died, and for which we hope and pray they are to-day crowned with an eternal reward.

THE TITHES FOR THE CRUSADES IN GREENLAND, 1276—1282.

*A Contribution to the Ecclesiastical History of the Northmen in
America.*

By REV. JOSEPH FISCHER, S.J.

DURING my long-continued study of the discoveries of the Northmen in America,¹ I found not only the oldest map bearing the name America,² but also many interesting details regarding the life and customs of the liberty-loving sons of the North in the New World. That the noble, and deeply religious Northmen made repeated contributions to the funds needed to free the Holy Land from the domination of the Mahommedans is no doubt well known to the readers of this periodical. Perhaps they are less familiar with the almost incredible difficulties which attended the gathering of the crusading tithes in the northern countries in general, and especially in the North of America, i. e., in Greenland. What these difficulties were may be inferred at least to some extent from the papal Briefs, which relate to the sexennial tithes imposed by the Council of Lyons (1274) on the clergy of Greenland, for the promotion of the Crusades, the originals of which I was enabled to examine in the archives of the Vatican during my lengthy visit to Italy for purposes of research.³

¹Cf. Fischer, Joseph, S.J. *The Discoveries of the Norsemen in America, with special relation to their early cartographical representation.* Translated from the German by B. H. Soulsby, B.A., London and St. Louis, 1902.

²Cf. Fischer, Joseph, S.J., and F. Von Wieser. *The oldest map with the name America of the year 1507, and the Carta Marina of the year 1516, by Martin Waldseemüller (Ilacomilus), Innsbruck (Wagner), and London (Stevens), 1903.*

³*P. A. Munch* in his "Pavelige Nuatiers, Regnskabs og Dagböger førte under tiende—opkraeffingen i Norden, 1282-1334, Med et anhang af Diplomer, Christiania, 1864, first drew attention to these important documents. Some of them, beside other important documents, were published in *fac-*

Johannes Rufus, archbishop of Drontheim (1268-1282 A.D.), one of whose suffragans was the bishop of Gardar, the first episcopal see in America, had been present at the Council of Lyons. Immediately after his return to his diocese, Pope Gregory X charged him with the duty of collecting the tithes decreed for the next six years. But four of the provisions of the papal Bull of September 21, 1274, were so difficult of enforcement, that no less than seven popes,¹ from the year 1274 to the year 1295, were obliged to endeavor to remove these difficulties.

The first difficulty was the impossibility of gathering the tithes within the prescribed time limit—that is to say, between 1275 and 1281 A.D. On his return voyage from the Council of Lyons, the archbishop had been detained by winter storms and other hindrances, so that he required six months to reach Drontheim. But, even after his return, he was unable, in consequence of the unusual severity of the winter, to publish the enactments of the Council in every part of his American diocese. In view of this fact, was the first year's instalment of the tithes to be remitted or was the time of payment to be extended? In answer to the enquiry of the archbishop dated December 4, 1276, Pope John XXI decreed that the tithes for the liberation of the Holy Land were to be collected, but that the time of payment was to be extended.² Afterwards when the clergy, owing to a famine, could (1279) prolonged the term of payment for another year.

Unusual difficulties were caused by the position of the island on which the city of Gardar is situated; that is to say, Greenland. Because of "the perils of the sea," ships rarely sailed thither.³ not carry out the new instructions, Nicolas III (January 31,

simile by J. C. Heywood, *Documenta Selecta e tabulario secreto Vaticano, quæ Romanorum pontificum erga Americæ populos curam et studia tum ante tum paulo post insulas a Christ. Columbo repertas testantur, phototypice descripta.* Romæ, 1893. One or other of these letters also appeared elsewhere. Most of them are found in Rev. P. DeRoo's work, *History of America Before Columbus*, 2 vols., Phila., 1900. As these interesting papers may not be within easy reach of our readers, we reprint those of them in which Greenland is mentioned by name.

¹To-wit: Popes Gregory X, John XXI, Nicolas III, Martin IV, Honorius IV, Nicolas IV and Boniface VIII.

²Cf. Munch, l. c. Appendix No. 9.

³See Supplement II and Munch, l. c., Appendix No. 11.

Though the archbishop had taken the first opportunity to send a confidential agent to Greenland, he had at the same time empowered this agent to absolve the clergy from the excommunication, under which they might fall by not paying within the prescribed term, as well as to dispense them from irregularity, if necessary. Nicholas III (January 31, 1279) gives his entire approval to the archbishop's measures, and moreover authorized him to grant similar powers to the agents he might send to the other islands in the North.

The *second difficulty*, which in fact amounted to an impossibility in the case of Greenland and other parts of the archdiocese of Drontheim, resulted from the prescribed mode of collecting the tithes. The archbishop was to visit every diocese of the province in person, attended in each case by only two assistants. This involved an impossibility, for "on account of the dangers of the sea," it would have taken him full five years to visit Gardar alone, leaving but little time for the other visits required of him.¹ Moreover, so extended an absence would have seriously interfered with the administration of the diocese of Drontheim. Again, the collection of the tithe by the archbishop in person would have entailed extraordinary expense. In many parts of the vast territory the population was so thin that in a four or five days' journey not a human habitation was to be seen. The archbishop must have carried tents with him in his visitation. The immense distances and the necessarily great expense threw doubts on the direction that only two assistant collectors were to be employed. Pope John XXI, therefore, in accordance with the representations of the archbishop, released him from the obligation of visiting his suffragan dioceses in person, and instead of the lesser indulgence requested granted to the new collectors a fuller indulgence, the same that had been granted zealous promoters of the liberation of the Holy Land.²

The *third difficulty* resulted from the character of the tithes contributed in the North countries and especially in the diocese of Gardar. The coinage of Norway was so debased (*vilis*) that it

¹Supplement I and Munch, l. c. Appendix No. 4.

²Munch, l. c. Appendix, 4, 5, 6, all bearing date Dec. 4, 1276.

was not received outside of that kingdom. In some parts of the realm, especially in Greenland, money did not circulate at all. As no corn nor fruit grew there, the inhabitants subsisted almost exclusively on milk products and fish. But what was to be done with a tithe consisting of milk products and fish? Of what service would even the debased Norwegian coins be? John XXI, under date of December 4, 1276, replied that his agents were to change the tithe as far as possible into gold and silver. But the Norse coinage was so little thought of that it could neither be exchanged for silver, nor circulated outside of Norway. The archbishop again consulted Rome. Nicolas III, the successor of Pope John XXI, on January 31, 1279, answered that, giving way to necessity, the archbishop might purchase with the Norse coins commodities that might be sold outside of Norway; the produce was to be changed for silver.¹ But even this concession did not remove all obstacles. In Iceland and the Faroe Islands, objects were collected as parts of the tithes which could be sold or exchanged only with difficulty. The Greenland tithes consisted only of calfskins, of sealskins, and of whalebone and teeth, which could hardly be sold at a suitable figure.² Martin IV in 1282 sought to relieve the troubles of the scrupulous archbishop by instructing him to turn the products of the tithe into gold and silver as best he could. But the king of Norway had forbidden laymen to sell sterling or silver to clergymen. Accordingly, Martin IV at the same time sent a demand to the king to place no further obstacle in the way of the delivery of the tithes so far gathered and of the sale of sterling and silver.

But there still remained a *fourth* difficulty; it related to the conveyance of the tithes to the Court of Rome. Up to May 15, 1282, in spite of repeated warnings, no part of the tithes gathered in the Faroe Islands, Iceland, Greenland—in a word, in any part of Norway—had arrived in Rome. In order to enable the archbishop to transmit the tithes to the papal Camera in a safe and easy manner, Martin IV authorized him (May 15, 1282) to deliver the tithe to certain merchants and citizens of Lucca or their

¹Munch, l. c. Appendix No. 10.

²Cf. Supplement II. Munch, l. c. Appendix No. 26.

representatives.¹ The proposal could not be carried out, because in consequence of a quarrel with the regents who governed during the minority of Eric II, in relation to the Concordat of Innsberg, the archbishop as well as the bishops of Oslö and Hamar had been forced to leave their country in 1280. He died December 21, 1282, far from his metropolitan see.²

In consequence of the banishment and death of the archbishop, both the transmission of the tithes already collected and the immediate continuation of the collections still to be made were suspended. The successor of Pope Martin IV, Honorius IV, was therefore constrained to name a new collector in the kingdom of Norway. His choice fell on the papal chaplain, Huguitio, pastor of Castiglione, in the diocese of Arezzo. By a Brief dated November 1, 1285, the new collector was invested with most ample

¹Cf. Supplement IV, Munch, l. c. Appendix No. 29. On the companies of merchants to which at various times the money of the papal Camera could be delivered, as well as on the papal finances in general towards the close of the Middle Ages, the following interesting works may be consulted:

Gottlob, Ad. Die päpslichen Kreuzzugssteuern des 13th Jahrhunderts. Heiligenstadt, 1892.

Gottlob, Ad. Aus der *Camera Apostolica* des 15th Jahrhunderts, Innsbruck, 1889.

Gottlob, Ad. Die Servitientaxe im 13th Jahrhundert, Stuttgart, 1903.

Kirsch, Johann Peter. Die päpstlichen Kollectorien in Deutschland während des XIVten Jahrhunderts, Paderborn, 1894. (Cf. especially the sections: Transmission of moneys to the Camera and Accounting, p. LIX, ff., and Varieties of Corn, p. LXXI.)

Kirsch, Johann Peter. Die päpstlichen Annaten in Deutschland während des XIVten Jahrhunderts, Vol. I, Von Johann XXII bis Innocens VI, Paderborn, 1903.

König, Leo, S.J. Die päpstliche Kammer unter Clemens V and Johann XXII. Wien, 1894.

Baumgarten, Paul Maria. Untersuchungen und Urkunden über die Camera Collegii Cardinalium für die Zeit von 1295-1437. Leipzig, 1898. Cf. particularly Excurs II Einige Bemerkungen über die Zahlungsmittel. CCVIII ff.

Schulte, Alois. Geschichte des mittelalterlichen Handels und Verkehrs zwischen Westdeutschland und Italien mit Ausschluss von Venedig. Leipzig, 1900. Cf. particularly Vol. I, p. 274 ff. Mercantile Companies, authorized to receive moneys for the Papal Camera.

Schneider, Georg. Die finanziellen Beziehungen der Florentinischen Bankiers zur Kirche von 1285 bis 1304. (Staats und Sozialwissenschaftliche Forschungen von Gustav von Schmoller. Vol. XVII, Part I, Leipzig, 1899.)

²Cf. Eubel *Hierarchia Catholica Medii Aevi.* (1198-1431) p. 383.

powers.¹ To make it easier for the new official to transmit the tithes already collected by the archbishop, the Brief named a number of Florentine merchants and citizens, to whose representatives the collector was authorized to deliver the money. Huguitio (Uguccius) carried out his instructions. He deposited 2,314 marks, 2 ounces, 23 tarenes and 7 grains of silver, Roman weight.² Soon after, certainly before the end of 1287, he sent to Rome by his notary, Magister Gherio Raineldeschi, of Arezzo, the following interesting report on the tithes collected in the Kingdom of Norway:

“ In the name of the Lord, Amen. Respecting the tithes collected for the Holy Land in the Kingdom of Norway, it is to be noted in the first place that as long as he lived the Archbishop of Drontheim was the collector; of the moneys which he collected or had collected he made no deposits with the merchants, but kept the amounts delivered to him in his church, leaving the remainder in the hands of the collectors; when in consequence of wrongs done to his church he got into a conflict with the king, he left the realm and died in exile. This was the state of affairs when Magister Huguitio, pastor of Castiglione, in the diocese of Arezzo, was deputed by the Apostolical See to receive the amount gathered by the archbishop and his collectors and to gather the arrears, i. e., the moneys not yet collected by the archbishop and his deputies. To fix as exactly as possible the relations of the Norwegian and the Roman system of weights, Huguitio sent to the Roman Curia a pound of lead, Norse weight, which he had sealed. This pound was opened in presence of deputies of the Roman See and of the Florentine business firms of the Mozzi and Alfani, found to be untampered with and compared with a Roman pound. It was found that a mark, Norse weight, was less than a Roman mark by a quarter of an ounce and four grains. The sum total, as stated above, was 2,314 marks, 2 ounces, 23 tarenes and 7 grains, Roman weight.

Some years later Huguitio delivered to Mannius Bonrote and

¹Munch, l. c. Appendix No. 34.

²Munch, l. c., p. 14, has published the Financial Report of Huguitio. The Papal Chamberlain Berardus, of Naples, entered it in the Summary of the Tithes collected from 1275-1287 and thus preserved it.

Gutius Petri, the representatives of the Florentine merchants, a further sum, which was not inconsiderable (*non modica summa pecuniae*.) On their voyage to Flanders they were assailed by night by the sailors and robbed of their money and their goods. Mannius, with ten companions, was slain, and their corpses were thrown into the sea. Only Gutius escaped the slaughter. When the news of this outrage reached Rome Pope Nicolas IV (August 12, 1290) appealed to the Archbishop of Bremen, to the magistrature of that city and to the German King, Rudolf of Habsburg, to secure, if possible, the plundered moneys for the Holy Land.¹ His efforts probably proved unsuccessful. At all events, all endeavors to find out the issue of the sad incident have been vain.² Nor has it been possible to find a final accounting of this Collector Huguitio; in fact, it is not certain that such a final accounting was ever made. Up to July 12, 1295, at least no such accounting was sent in, for on that day Boniface VIII, at Quagni, positively commanded Magister Gilfredus, of Vezzano, *cleric* of the Apostolic Camera, to summon the Collector Huguitio, under threat of excommunication, to appear before the Roman authorities within two months, with all letters, books and documents relative to the collection of the tithes in the Norse countries.³ That Huguitio obeyed this summons may be conjectured, but it has not so far been proved, nor can we state at present what was the amount contributed at that time in Norway, and especially in Greenland, for the deliverance of the Holy Land.⁴ Still we may reach an approximation, for we know the exact amount of the tithes gathered in Greenland during six years by authority of the Council of Vienne, A.D. 1312. It is stated at 127 Lis pounds, or 254

¹Munch, l. c. Appendices Nos. 45 and 46.

²O. Redlich, in his great work on Rudolf of Habsburg, does not clear up the matter, though he expressly mentions the story in his *Regesta des Kaiserreichs unter Rudolf von Habsburg*, 1273 to 1313, under No. 2360.

³Munch, l. c. Appendix No. 48.

⁴After the most careful research Munch failed to find such an accounting. My own efforts also to find it proved unsuccessful, though I consulted the best authorities, such as Prof. Dr. Kirsch, Prelate Dr. Baumgarten, Dr. Pogatscher and others. Neither *Felix, Luc*, *L'Evangelization de l'Amerique avant Christophe Colomb* (Paris, 1991) nor *De Roo, Peter*, *History of America before Columbus*, Philadelphia, 1900, contain any information on the subject.

pounds of walrus teeth. These were sold in 1327 to a merchant of Bruges for twelve pounds Tournois and 14 Soldi; in other words, for 228 gold and eight silver guilders.¹

It is unlikely that the conditions which might affect the collection of these tithes in the North countries, and especially in Greenland, were greatly changed between 1274 and 1312. We may, therefore, assume the tithes for the Holy Land imposed by the Council of Lyons in 1274 brought something like 200 gold guilders. Of these 200 gold guilders or (in our money) \$1,000, taking into consideration the robbery mentioned above and the costs of collection, probably very little accrued for the Crusades.²

¹Munch, l. c., p. 25 and Felix, l. c., p. 180. The crucial passage of the important document reads as follows: "Decima Episcopatus Grenellandensis. Recepta fuit per me Bernardum de Ortolis in dentibus de roardo, quam decimam recepi Bergis a domino episcopo Nidrosiensi anno domini 1327 et XI die mensis Augusti 127 lisponsos ad pondus Norwegiæ. Post quæ anno quo supra et VI die mensis Septembris vendidi dictos dentes de consilio dominorum archiepiscopi Nidrosiensis et episcopi Bergensis Johanni Dipre, mercatori de Flandria (afterwards he is called *Mercator Brugensis*) precio XII librarum et XIX, Sol., Turon, argenti." Half of this sum went to the King of Norway, the other half the papal collector exchanged at the same Flemish merchant's and received therefor, "CIV flor. auri IV Turon, argenti computando unum florenum [auri] pro XIII Turonensibus argenti et uno sterlengo." Munch, l. c., p. 25. For the Norse tithes of 1327 compare also: *Storm, Gust, Nye Efferretninger om det gamle Groenland in Historisk Tidskrift* (1892) p. 396 f., and *Fischer-Soulsby, The Discoveries of the Norsemen in America*, 1903, p. 29. It is but fair to the distinguished Norse scholar, Storm, since deceased, to state that Storm is not responsible for the incorrect computation of Tithes attributed to him in the English translation, but that he pointed out this error. In the German edition, p. 28 f., Storm is correctly stated to be the chief opponent of this error.

²As appears from the Bull of Honorius IV, dated November 1, 1285, (Munch, l. c., p. 156 ff.), the Chief Collector Hugutio received per day *decem et octo Solidos Turonensium parvorum*, or about 1-9 of a gold guilder, i. e., not quite fifty cents; Cf. Kirsch, *Die päpstlichen Kollektorien*, p. LXXV. This allowance was modest compared with that of other collectors who received from one to three gold guilders (\$5-\$15) per day. Cf. Kirsch, l. c., pp. LIX, LXV and LXXI. Kirsch here states that according to *Kruse, Kölnische Geldgeschichte bis 1386*. (Ergänzungsheft IV, der Westdeutschen Zeitschrift für Geschichte und Kunst. Trier, 1888, pp. 114-121) about 1350 the value of a gold guilder was 9.68 to 9.77 marks, modern German currency, and that the purchasing power of money in the fourteenth century was about four times as great as at the end of the nineteenth century. Accordingly the purchasing power of the tithes collected for the Crusades in Greenland was about \$4,000. Cf. also *Arnold Luschin von Ebengreuth. Die Werthverhältnisse der Edelmetalle in Deutschland während des Mittelalters*, Bruxelles, 1892.

But, like the widow's mite, this generous contribution of the old Norse Greenlanders, the first Arian Americans, deserves our fullest recognition.

SUPPLEMENTS.

I.

[JOANNES XXI.]

[4. Dec., 1276.]

[Joannes episcopus servus servorum Dei] venerabili fratri Archiepiscopo Nidrosiensi [salutem et apostolicam benedictionem]. Tua nobis fraternitas intimavit, quod, cum tibi collectio decime terre sancte in Regno Norwegie per litteras apostolicas sit commissum et in litteris ipsis contineatur expresse, ut omnes partes eiusdem Regni debeas propter hoc personaliter visitare idque quodammodo impossibile videatur, cum *Gardensis diocesis*, que de tua provincia et Regno existit eodem, a metropolitana ecclesia adeo sit remota, quod de ipsa ecclesia illuc propter maris impedimenta vix infra quinquennium ire quis valeat et redire ad ecclesiam supradictam, ac ideo dubites, quod adhuc infra temporis spatium ad solutionem ipsius decime constituti, apostolicum sive tuum ad partes illas non valeat pervenire mandatum; postulasti super hoc per apostolice sedis providentiam remedium adhiberi. Cupientes igitur, ut collectioni eiusdem decime sollicitis studiis intendatur, volumus et fraternitati tue per apostolica scripta mandamus, quatenus si premissa veritas comitetur, aliquas personas ydoneas et fideles, super quibus tuam intendimus conscientiam onerare, ad partes illas destinare procures, que ad executionem collectionis eiusdem diligenter invigilent et intendant, aliasque super hoc providere studeas, prout utilitati eiusdem decime videris expedire, nichilominus ad collectionem huiusmodi per te ipsum operose sollicitudinis studium impensurus. Ita quod proinde tibi a domino premium compares et sedis apostolice gratiam uberius merearis. Datum Viterbii II Nonas Decembris [pontificatus nostri] anno primo. (Arch. Vat. Reg. Johan. XXI a. I. ep. 93.)

II.

[Nicolaus III.]

[31. Jan., 1279.]

[Nicolaus episcopus, servus servorum Dei] venerabili fratri Archiepiscopo Nidrosiensi [salutem et apostolicam benedic-

tionem]. Ex transmissa nobis nuper tuarum collegimus serie litterarum, quod *insula, in qua civitas Cardensis consistit, propter malitiam maris Oceani, infra quod ipsa consistit, raro navigio visitantur* (!) Unde cum nuper quidam naute ad eiusdem insule visitationem tenderent vela in altum, tu huiusmodi oportunitate captata quendam discretum virum colligendi decimam commisso sibi officio cum dictis nautis ad civitatem transmisisti eandem et sub spe nostre ratificationis concessisti eidem, ut clericos ab excommunicationis sententia, quam pro eo, quod huiusmodi decimam in statutis super hoc terminis non solverunt, incurrerant, absolveret, et cum eis dispensaret super irregularitate, si quam proinde forsitan contraxerunt. Quare a nobis humiliter postulasti, ut ratificare benignius dignaremur. Cum itaque huiusmodi postulationi, utpote que rationis viribus non iuvatur, acquiescere [i. e., iuvatur, non acquiescere] favorabiliter nequeamus, ac propter hoc cupientes huiusmodi tuis desideriis annuere et animarum periculis per consequens occurrere provisionis remedio salutaris, presentium tibi auctoritate comittimus, ut absolvendi clericos tam in predicta quam aliis Insulis maris eiusdem constitutos a predicta sententia iuxta formam ecclesie et dispensandi cum eis super irregularitate huiusmodi libere committere valeas officium hiis, quos propter collectionis ministerium ad predictas Insulas destinasti vel forsitan in posterum destinabis. Datum Rome apud sanctum petrum II. Kal. februarii [pontificatus nostri] anno secundo.

Arch. Vatic. Reg. Nic. III. an. II. ep. 39.

III.

[Martinus IV.]

[4. Mart., 1282.]

[Martinus episcopus servus servorum Dei] venerabili fratri Archiepiscopo Nidrosiensi [salutem et apostolicam benedictionem]. Tua nobis fraternitas intimavit quod decima, que in Islandie et Feroyum Insulis in Regno Norwegie constitutis, in diversis rebus persolvitur, que de facili permutari vel pecunialiter vendi non possunt, propter quod decima eadem nequit ad terram sanctam vel ad sedem apostolicam com[m]ode destinari. Subiunxisti quoque, quod *Gronlandie decima non percipitur nisi in*

bovinis et focarum coriis ac dentibus et funibus balenarum, que sicut asseris vix ad competens pretium vendi possunt. Unde quid super premissis a te agendum existat, petiisti te per apostolice sedis oraculum edoceri. Nos itaque tue sollicitudinis studium commendantes, consultationi tue taliter respondemus, quod tam Insularum quam Gronlandie decimas predictarum in argentum vel aurum, prout melius et utilius fieri poterit, convertere studeas, illud una cum alia decima in ipso Regno collecta pro ipsius terre subsidio ad apostolicam sedem quamcito poteris transmissurus, quid et quantum destinaveris fideliter intimando. Ceterum carissimo in Christo filio nostro. . . . Regi Norwegie Illustri nostras rogatorias litteras destinavimus, ut non impediat nec impediri permittat, quin decima ipsa de Regno suo libere extrahatur in predictae terre subsidium secundum apostolice sedis arbitrium disponenda, quodque prohibitionem contra eiusdem clericos Regni factam, ne quivis laicus ipsius Regni sterlingos vel argentum aliud vendere quoquomodo presumat, studeat difficultate sum-mota qualibet revocare. Datum apud Urbem veterem iiij Nonas Martii [pontificatus nostri] anno primo.

Arch. Vat. Reg. Mart. IV, an 1 ep. 119.

IV.

[Martinus IV.]

[15. Mai, 1282.]

[Martinus episcopus servus servorum Dei] venerabili fratri episcopo Nidrosiensi, collectori decime in Regno Norwegie terre sancte subsidio deputato [salutem et apostolicam benedictionem]. Licet tibi dudum nostris inter alia dederimus litteris in mandatis, ut *decimam terre sancte subsidio in generali concilio Lugdunensi deputatam in Islandie et Feroyum Insulis ac Groslandia [!] necnon et Norwegie Regno collectam* nobis pro subventionem dicte terre mittere procurares, ut tamen hec ad effectum facilius et securius perducantur, decimam ipsam dilectis filiis Raynuntio Runsini, Bartholino Corsi, Raynuntio Venture et Jacobo Tavitionis de Sohorcialupi necnon Thealvino dicto Mangial-machi, Donato Lamberti, Orlando Cianchoti et Masseo Roscian-pelli de Guiditionis de Luca societatibus, civibus et mercatoribus Lucanis, de quorum circumspectione ac fidelitate plenam in

domino fidutiam obtinemus, deliberavimus assignari. Quocirca fraternitati tuae per apostolica scripta mandamus, quatenus huiusmodi decimam in Regno et aliis locis praedictis collectam et etiam colligendam, cum collecta fuerit, ad cuius collectionem per te sollertem diligentiam volumus adhiberi, praedictis mercatoribus aut aliquibus ex eis huiusmodi litteras deferentibus, coram tribus aut duobus episcopis vel aliis ecclesiarum praelatis sine diminutione ac dilatione qualibet studeas assignare per eosdem mercatores nobis vel ecclesie Romane in Romana curia vel alibi prout nobis aut eidem ecclesie placuerit pro ipsius terre subsidio exhibendam. Tu autem de assignatione huiusmodi decime fieri facias duo publica similia instrumenta quorum unum penes te remaneat, aliudve ad apostolicam sedem mittas, rescripturus nobis fideliter per tuas litteras, quid et quantum, eorum quibus et quando mercatoribus ipsis duxeris assignandum. Datum apud urbem veterem Idus Maii [pontificatus nostri] anno secundo.

Arch. Vat. Reg. Mart. IV. an. II, ep. 30.

REGISTER OF THE CLERGY LABORING IN THE
ARCHDIOCESE OF NEW YORK FROM EARLY
MISSIONARY TIMES TO 1885.

BY THE RIGHT REV. MICHAEL AUGUSTINE CORRIGAN, D.D.

V.

KEUTIL, REV. FRANCIS, C.SS.R.

FATHER KEUTIL, born August 3, 1815, was ordained on the 4th of August, 1839, and served as missionary in Albany. In 1843 he was stationed at St. Nicholas' Church in this city with Father Rumpler, and the following year became attached to the church of the Holy Redeemer, where he remained until 1852.

AURIAC, REV. MR.

In 1843 Father Auriac acted as assistant to Father Lafont in the church of St. Vincent de Paul, New York.

HARLEY, REV. JOHN.

Born in Brooklyn, in the year 1813, Father Harley pursued his theological studies at Mt. St. Mary's, Emmittsburg. In 1841 he was called home to prepare for ordination, and for some months resided at Rose Hill. He was raised to the priesthood on the 4th of June the following year, in St. Mary's chapel, Fordham, by Bishop Hughes. He was made president of St. John's College, Fordham, and during his incumbency did much to aid the erection of the theological seminary and the beautiful chapel attached to it.

Father Harley was also at one time secretary to Bishop Hughes. In 1845 his health began to fail, and he was sent to

Europe in the hope that the sea voyage might prove of benefit to him. But he did not improve, and on the 8th of December the following year he departed this life, when but little more than thirty years of age. Those who knew Father Harley speak in high terms of his ability, and his early death was a matter of great regret to them.

(See notice in "Freeman's Journal," p. 188, Dec. 12, 1846.)

CONROY, RIGHT REV. JOHN J., D.D.,

SECOND BISHOP OF ALBANY.

Bishop Conroy, a native of Ireland, came to this country when fourteen years old. After finishing his theological course at Mt. St. Mary's and Rose Hill, he was ordained priest the 4th of June, 1842, at Fordham, by Bishop Hughes. The following year saw him filling the post of Vice-President of St. John's College, where he also lectured as Professor of Latin Literature and History. After serving in this double capacity for one year, Father Conroy was appointed to the pastorate of St. Joseph's church, Albany. He labored zealously while at St. Joseph's, his chief undertaking being the erection of the present church, a monument to his energy and priestly devotedness.

Some twenty years after, Father Conroy was named to fill the vacant see of Albany, being the second bishop of that diocese. His consecration took place on the 15th of October, 1865, Archbishop McCloskey officiating, assisted by Bishops Timon and Loughlin, and Archbishop Purcell delivering the sermon. After twelve years of zealous episcopal labor, Bishop Conroy resigned the active administration of the Albany diocese, and in 1878 was named Bishop of Curium in Cyprus. For the next fourteen years he resided in New York City, where he died on Wednesday, November 20, 1895.

(See notice in 1896 "Directory," p. 25.)

ROADTE, REV. A., C.M.

For two years or more, Father Roadte taught in St. John's Seminary, under Father Penco.

PENCO, REV. ANTHONY, C.M.

Father Penco, for three years (1842, '43 and '44) served as President of the Seminary at Fordham. From that post he was recalled by his superiors, and sent to take charge of St. Vincent's College, Cape Girardeau, Mo. After working with great zeal in this new field, Father Penco sailed to Genoa, and became attached to the Collegio Brignole Sale, where he died. He had always entertained a very warm interest in the Church of the United States, and when he returned to Europe continued to promote its welfare, especially by training good missionaries for America.

DONAHUE, REV. FRANCIS.

Father Francis Donahue, after making his theological studies at Lafargeville and Fordham, was ordained priest by Bishop Hughes, in Fordham, January 29, 1843. After ordination, Father Donahue was assigned to the mission at Troy, and in 1845 was appointed to St. John's church, Newark. Later he became affiliated to the diocese of Little Rock. He served for some time on the Arkansas missions, where he died.

DOYLE, REV. ANDREW.

As pastor of Binghamton, Father Doyle labored on the mission in Broome and neighboring counties during the years 1843 and '44. When he was succeeded by Father Sheridan, Father Doyle was made assistant to Father John Smith, at St. James' church, in this city, but remained but a short time. The following year he attended Sandy Hill, Fort Ann, Fort Miller and various other stations in Washington county.

HOGAN, REV. WILLIAM.

Father William Hogan, after finishing his theology at Emmitsburg, was ordained priest by Bishop Hughes on January 29, 1843. He was appointed first pastor of St. John's church, Lansingburg the same year and remained there till 1844, when he became pastor of St. Joseph's in Albany. After serving a year there,

ather Hogan was named assistant at St. Paul's, Brooklyn, and remained there until 1848. That year he went to Chicago, where he died in 1849.

LAFONT, REV. ANNET, S.P.M.

Father Annet Lafont was the first regular pastor of old St. Vincent de Paul's church, in Canal street. Born October 2, 1812, at Ambert (Puy de Dôme), France, he made his classical studies at Billom, and later entered the seminary at Clermont Ferrand, where he finished his studies at the age of twenty-two. At twenty-five, he taught philosophy and later theology in the same seminary; in 1837 he was ordained to the priesthood. For two years he served as Vicar of Legoux, but in 1839 joined the Fathers of Mercy and was sent to America. Upon his arrival in this country, Father Lafont took charge of St. Vincent de Paul's, then in Canal street, and succeeded in inducing the Christian Brothers to come here. The Brothers, with his help, opened their first academy near the church. In 1857 the invasion of Canal street and its neighborhood by business houses, made it necessary to remove the church to its present location in West Twenty-third street. To meet the cost of the new edifice Father Lafont formed a Church Debt Association with great success. For thirty-three years, from 1842 until 1875, he labored in this charge, always most zealous, devoted and charitable, wielding great influence by reason of his exemplary life, at once a good counsellor and a trusty friend.

Father Lafont was called to his reward the 7th of January, 1875. At the requiem mass Archbishop McCloskey spoke of him as "one whom he himself had ever regarded as a faithful and wise counsellor, as a model for his priests, and as one who exhibited in his own person the dignity of the true priest of God."

(See more extended notice in "Freeman's Journal," January 16, 1875, and Mr. Shea's "History of Churches of New York.")

WHELAN, REV. WILLIAM.

In 1833 and '34 Father William Whelan, then stationed at St. Joseph's, Philadelphia, attended the mission of Pleasant Mills

and Trenton. Some years afterwards he went to Buffalo, and was pastor of St. Patrick's church there during the years 1842, '45 and '47.

He departed this life at Buffalo the 27th day of April, 1847.

KENNY, REV. JOHN.

Succeeding Father Shanahan in 1844, Father John Kenny became pastor of Deerfield, Oneida county, and also attended Little Falls and the neighboring missions until the following year, when Father George McCloskey took his place. In 1845 Father Kenny went to Jersey City, where he served as assistant to Father Quarter. Later he labored on the mission at Goshen, and in 1847 was stationed at Oswego. From the latter charge he was transferred to Troy, where he departed this life March 11, 1852, at the presbytery of St. Peter's church.

LARKIN, REV. JOHN.

Father John Larkin was stationed at St. Paul's church, Harlem, as assistant to Father John Walsh in 1843. He appears to have joined the Lazarists and to have died at the Barrens, Perry county, Mo., August 20, 1843.

KENNY, REV. PATRICK.

For some short time Father Patrick Kenny served on the mission of Madison, N. J., and at adjacent stations. Born in New York, he made his higher studies at the Propaganda, and on August 15th, 1844, was raised to the priesthood by Bishop McCloskey, then coadjutor to Bishop Hughes.

But the young Levite was not destined for a lengthy ministry. His health commenced to fail, and he was forced to journey south. Here symptoms of consumption developed, and on March 21st, 1844, barely seven months after his ordination, he died at Charleston, aged twenty-three years and ten months.

KEVENY, REV. JAMES.

Father Keveny was for almost twenty years pastor of St. Peter's church, Troy, attending the missions from Hogansburg to Keeseville. He was a native of Killala, Ireland, and the eldest of three brothers, all of whom became priests. He studied at Mt. St. Mary's, and on January 29, 1843, was ordained by Bishop Hughes, at Fordham. Immediately after ordination he was assigned to the charge of the scattered congregations at Fort Covington and Malone, both in Franklin county, and that of Massena, St. Lawrence county. His next appointment was to the pastorate of St. Peter's, Troy, where his parish covered some sixty miles. He was a most zealous and active missionary, in all his labors striving to promote God's glory and the upbuilding of His Church.

He was called to his reward March 13, 1880.

LEWITZ, REV. EVOO.

In 1844 Father Lewitz looked after the spiritual welfare of the German Catholics in Utica and its neighborhood, and also had charge of the German parish in West Turia, Lewis county. He was succeeded, the following year, by Rev. Mr. Innama, and went to Rochester as pastor of St. Peter's church.

FARLEY, REV. ANTHONY.

Father Anthony Farley was born in Ireland and was for many years on the missions in Long Island, particularly as pastor of St. Monica's, Jamaica. After completing his studies at Lafargeville and Fordham he was ordained priest by Bishop Hughes, the 29th of January, 1843. The following year he attended the missions scattered over Rensselaer county, became pastor of Lansingburg, and the same year went to East Troy as assistant to Father Havermans. Here he remained until 1849, when he was assigned to Waterford. One of his many priestly labors in that charge was the erection of a church edifice, which was completed in 1849. (See notice in "Freeman's Journal," pp.

2 and 3, January 20, 1849.) From Waterford, Father Farley was transferred to Long Island, and labored long and zealously among the ever-increasing number of Catholics there. His last charge was the pastorate of St. Monica's, Jamaica, where he departed this life December 23, 1890, at the ripe age of seventy-nine.

CARROLL, REV. LAWRENCE.

Father Carroll was educated at Emmittsburg, and was ordained by Bishop Hughes in St. Mary's chapel, Fordham, January 29, 1843. After ordination, the young priest was appointed to the pastorate of St. Mark's church, Rochester, where he remained until 1847, at the same time attending to the spiritual wants of the Catholics at Scottsville and the missions in Monroe county.

POILVACHE, REV. FRANCIS, C.SS.R.

Born March 15, 1815, at d'Eben-Emal, a village twelve miles distant from Liège, Belgium, Father Poilvache made his early classical studies in the college of Louvain and afterwards entered the diocesan Petit Seminaire at Rolduc. On September 29, 1834, he joined the Redemptorists, was ordained priest July 3, 1842, and sent on the American mission. After his arrival in this country, April 20, 1843, Father Poilvache was made assistant of Father Benedict Bayer at the German church in Rochester. The following year his superiors transferred him to Monroe, Mich., where he labored most faithfully. He was called to his reward, January 26, 1848, after an illness of only a few hours. In 1872 his remains were buried in St. Mary's church, Annapolis, Maryland.

(See notice in the "Freeman's Journal," April 1, 1848, p. 318.)

GILLET, REV. LOUIS.

In 1844, Father Louis Gillet, of the Congregation of the Most Holy Redeemer, was on the missions attended from St. Joseph's German church, Rochester. He was born January 12, 1813, and

entered the ranks of the priesthood on March 10, 1838. After laboring for the German Catholics in the upper part of this State, Father Gillet was sent by his superiors to Detroit in 1847. He afterwards left the Redemptorist Congregation.

GUERDET, REV. JOSEPH.

Father Guerdet was born in France, and during 1844-45 labored on the missions of Whitehall and Sandy Hill, as well as at Cambridge, Fort Ann, Fort Miller and Granville, all in Washington county. We also find him at Ticonderoga and other stations in Essex county. In 1846 he relinquished to Father Andrew Doyle the pastorate of Sandy Hill and of the other missions in Washington county, to take charge of the church at Salina; there he remained until 1847. He was next assigned to Oswego, and thence went to Syracuse to become rector of St. John's church.

BORGUA, REV. PHILIP.

Father Borgua taught philosophy in the old seminary at Fordham in 1844. He had been stationed at St. Peter's church, Gravois, Mo., in 1834, and been rector of the St. Louis cathedral the following year. He then became professor of theology in Mt. St. Mary's College, Emmittsburg, 1838. He left Mt. St. Mary's to serve a second time as rector of the St. Louis cathedral until 1843.

PISE, REV. LOUIS M.

Another professor at the old seminary, Father Pise, taught at St. John's, Rose Hill (natural philosophy and chemistry), in 1844.

HIGGINS, REV. MATTHEW.

Having completed his ecclesiastical studies at Fordham, Father Higgins was ordained to the priesthood on the 15th of August, 1844. The following year until August, 1848, he seems to have been the pastor of Westchester and Throgg's Neck, and to

have attended the Sawpits and other Westchester county missions during '46 and '47. For a month or two Father Higgins was stationed at St. James' church in New York, and then became assistant at the cathedral. But he had soon to give up active labor on account of ill health. Later on he went to Ireland, where he died March 5, 1851, at his father's residence.

McCLOSKEY, VERY REV. GEORGE.

Father McCloskey studied in the seminary at Fordham and received Holy Orders at the hands of Bishop McCloskey, then Coadjutor, August 15, 1844. After serving as assistant at the cathedral, he was assigned to St. John's, Utica, to aid Father Thomas Martin, O.P. In 1845 he became pastor of the congregation at Deerfield. In 1847 Father McCloskey returned to this city to become rector of the church of the Nativity, where he remained until 1869. His health had begun to fail, and he was ordered to take a trip to Europe. His companion on the voyage was Father McClellan. Returning in 1870, he was for a short time in charge of the Catholics at Sing Sing village, but was again obliged to give up active labor, and went to reside with his brother, the Bishop of Louisville. His health having improved somewhat, Father McCloskey was made superior of the Louisville seminary at Preston Park, which office he filled until his death on the 3d of August, 1890, at the age of seventy-two.

Father McCloskey was a cultured gentleman, a great reader, and a man of very impressive appearance.

STOKES, REV. JOSEPH.

Born in Ireland, Father Stokes was a member of the Savannah diocese during the years 1833, '34 and '35. He left Savannah to labor on the missions at Charleston, Richmond, Nashville and Albany. In 1845 he came to this city, and served as assistant to Dr. Manahan at St. Joseph's. He went to St. John's, Utica, the following year, with Father T. Martin, whom he succeeded as pastor. Here he remained until 1847.

Father Stokes departed this life at Saratoga the 16th of July, 1854.

BUCHMEYER, REV. AMBROSE, O.M. CAP.

Coming to this country from the diocese of Gran, in Hungary, Father Buchmeyer assumed the pastorate of St. Nicholas' church, in Second street, in June, 1844, and continued in active charge of the parish until his death, October 11, 1861. From 1845 he had the assistance of Father Felician Krebesz, also a Capuchin, and was most zealous in promoting the work of the parish. He erected the present church of St. Nicholas, in 1848, and built a fine school house in 1867. He confided his school to the Brothers and Sisters.

JACOBS, REV. J. A.

Father Jacobs was pastor of the German church of St. John the Baptist, West Thirtieth street, from 1845 until 1848. He then went West. Having been summoned to attend an army officer stationed at Indian Point, Texas, who was stricken with the cholera, Father Jacobs caught the disease and died April 5, 1850.

TSCHENHENS, REV. F. X., C.SS.R.

Born the 24th of July, 1801, Father Tschenhens entered the Redemptorist congregation in Europe in 1826, took his vows May 6, 1827, and received Holy Orders the following August.

He was a member of the first band of Redemptorists that came to the United States in 1832, and had to endure many hardships and privations before enjoying the peace of the religious life. For ten years tossed from place to place seeking a permanent foundation, he was finally granted this consolation, and was revered as the patriarch of his order in this country. In his journeyings about the States he was successively stationed at the Cathedral in Cincinnati, 1833 and '34, then at St. Alphonsus', Newark, O., 1835, in 1844-45 at the church of the Holy Redeemer, New York, and later as pastor of St. Joseph's, Rochester, 1847.

On May 10, 1877, Father Tschenhens departed this life, having but four days previously celebrated his golden jubilee as a Redemptorist, at St. Alphonsus', Baltimore.

SCHNEIDER, REV. MR. L.

As missionary in Albany, Father Schneider looked after the spiritual wants of the French and German Catholics scattered about that neighborhood, and from 1847 was pastor of Williams-ville and Batavia, succeeding Father Noethen in that charge. He likewise attended the stations of Northbush and Tonawanda, and on the division of this diocese became subject to the new see of Buffalo.

SHERIDAN, FATHER JOHN.

After completing his theological studies at St. Joseph's Seminary, Fordham, Father Sheridan received Holy Orders from the Coadjutor, Bishop McCloskey, on August 15, 1844. Being assigned to the rectorship of Binghamton, he labored there most zealously during the years 1845, '46 and '47. He was afterwards appointed to the missions in the western part of the State, administering those of Oswego, Tioga county, Norwich, Chenango county and others. Upon the partition of the diocese he was made subject to the Bishop of Buffalo, continuing in charge of Owego, Ithaca, Jefferson and Elmira.

O'DOWDE, FATHER JOHN.

With Father Kapp as assistant, Father O'Dowde labored as missionary to the Catholics in Jefferson county from 1844, visiting Watertown, Carthage, Brownsville and French Creek. One of his many works was the building of the church at Watertown, which was blessed by Bishop McCloskey September 19, 1844.

KAPP, REV. FRANCIS J.

In 1845, as assistant to Father O'Dowde, Father Kapp attended Watertown, and many out-missions in Jefferson county, especially Cape Vincent. He was made pastor of the church of St. Francis Assisi at Constableville in 1847, and became attached to the diocese of Albany, which was established in that year.

ALIG, REV. MATHIAS, C.S.S.R.

Father Alig, a Swiss from the Grisons, was born November 1, 1805, and received Holy Orders on the 18th of September,

1835. Coming to New York in 1840, he was for a time stationed at St. Peter's church, Norwalk, O. Returning to this state in 1844, he assisted Father Bayer in ministering to the needs of the German Catholics in Rochester, and the next two years served as pastor of St. Mary's, Buffalo. He left the latter charge to go to Washington, D. C., where he died June 9th, 1853, forty-seven years of age.

McEvoy, Rev. THOMAS.

Father McEvoy was the first of many priests who came from St. Mary's congregation in Grand street. After completing his theological course at Fordham, he was ordained priest on August 15, 1844, by Bishop McCloskey. Appointed missionary in the western part of the State, he served the congregations then existing in Allegany, Erie and Steuben counties (now in the diocese of Buffalo), as well as those of Java and China in Wyoming county. In the course of his apostolic labors he built five churches, and was preparing to dedicate the sixth (St. Mary's, Rochester), when he was called to his reward, August 23, 1858.

(See "Freeman's Journal," August 28, 1858.)

Riordan, Rev. MICHAEL.

Born in Limerick, Ireland, in the year 1817, Father Riordan, after making his preparatory studies in his native city, came to this country in 1843 and entered St. Joseph's Seminary at Fordham. He was ordained priest by Bishop Hughes the 14th of April, 1844. Immediately after ordination Father Riordan was sent to Poughkeepsie to relieve Father Maxwell, of Rondout, and here he spent nearly all his priestly life, ministering to that congregation and the missions attended from Poughkeepsie. He was a most devoted, faithful priest. In the "Freeman's Journal" for June 25, 1870, the editor relates how Father Riordan sent the Redemptorist Father Krutil to see him (the editor), then a Protestant. Father Krutil found Mr. McMaster poring over the "Summa" of St. Thomas.

Father Riordan departed this life June 13, 1870, only one year after celebrating his silver jubilee as a priest.

LAPIC, REV. LOUIS.

Father Lapic was a native of France, and shortly after his arrival in this country was stationed at Corbeau for the three years from 1845 to 1847. He also acted as pastor of St. Joseph's church, Coopersville. Upon the partition of the archdiocese of New York he became subject to the Bishop of Albany.

Father Lapic died at Corbeau March 30, 1873, aged 74 years.

VOLPENIS, REV. ARNOLPH.

Father Volpenis succeeded the venerable Father Nicholas Mertz as pastor at Eden, upon the death of the latter August 10, 1844.

JOSEPH, REV. MR.

Father Joseph was stationed at the French church, Troy, in 1845.

O'REILLY, VERY REV. WILLIAM, V.G.

After completing his theological studies at St. Joseph's Seminary, Fordham, Father O'Reilly was ordained to the priesthood by Bishop McCloskey, Coadjutor, August 15, 1844. He became pastor of the church at Westchester the same year. The following year he was sent to Rochester as assistant at St. Patrick's. From 1846 to 1849 he was vicar-general of the diocese of Buffalo, then pastor of the Church of Our Lady of the Isle, Newport, and afterwards vicar-general of the diocese of Hartford.

Father O'Reilly died December 20, 1868.

VAN EMSTEDE, REV. FRANCIS N., C.SS.R.

Father Van Emstede was born January 24, 1829, and was ordained to the priesthood the 28th of October, 1855.

BERANEK, REV. GEORGE, C.SS.R.

Born April 23, 1806, Father Beranek became a priest of the Congregation of the Most Holy Redeemer on July 22, 1834. In

1845 he was stationed at St. Joseph's church, Rochester, to assist Father Bayer, and remained when Father Tschenhens became rector in 1847. From 1857 until 1861 he was stationed at the church of the Most Holy Redeemer in New York City.

He died at St. James' church, Baltimore, December 1st, 1896, at the age of 90 years.

INNAMA, REV. ADALBERT, PREMONSTRATENSIAN.

Father Innama was pastor of the Germans in Utica during the year 1845. Going to Wisconsin, he tried in 1846 to establish a convent of the Premonstratensian Order at St. Norbert's, on the Wisconsin river, in Dane county. He began with two candidates, four lay brothers and one priest, Father M. Gaertner, O. Prem. But the undertaking did not prosper, and Father Adalbert contented himself thereafter with laboring faithfully on the mission at Roxbury. He was at the time the oldest priest in the diocese of Milwaukee. At Roxbury he remained until his death, October 18, 1879.

VAN SENDE, REV. JOHN, C.SS.R.

During 1845 Father Van Sende served as assistant to the Very Rev. John Raffeiner, V.G., at Holy Trinity, Williamsburg, and the following year was stationed at the church of the Most Holy Redeemer, in New York City.

HACKETT, REV. JOHN.

Father Hackett was born at Cashel, County Tipperary, Ireland, in May, 1811, and came to this country in 1833. Two years later he went to Mt. St. Mary's College, Emmitsburg, where he remained until 1843. He then entered the seminary at Fordham, where he was ordained by Bishop Hughes April 14, 1844. In the following September he was sent to Verplanck's Point, which was at that time a much more important place than it is now, as the brick trade was more flourishing and no railroads had been built along the Hudson river. While in this charge he completed the church, which Dr. Villanis had begun, and had it

blessed by Bishop Hughes in June, 1848. His parish comprised beside Verplanck's Point, Peekskill, Sing Sing, Haverstraw and Tarrytown. In 1853 he transferred his residence to Tarrytown, of which Irvington was an outlying mission. He remained there for the next ten years, and died at Tarrytown June 11, 1863. He was greatly beloved by his parishioners, as appears from the tribute in the "Freeman's Journal" for June 27, 1863, page 8. By his own request he was buried in a spot he had selected in the cemetery at Verplanck's Point.

GLANNACK, REV. ERNEST, C.SS.R.

Father Glannack was born August 31, 1803. He joined the Redemptorists and became a priest August 27, 1837. From September, 1845, to January, 1846, he served with Father Rumpler on the mission in New York City at the church of the Most Holy Redeemer.

MALONE, REV. SYLVESTER.

Father Sylvester Malone pursued his theological studies at the seminary in Fordham, and was ordained priest by Bishop McCloskey, then Coadjutor, August 15, 1844. The same year he was appointed pastor of St. Mary's church, Williamsburg, in succession to the Rev. J. O'Donnell, and thence transferred to the pastorate of the church of SS. Peter and Paul on Wythe avenue, Brooklyn. In 1848 Father Malone built the present parish church, which was dedicated by Bishop Hughes on the 7th of May in that year. (See account of ceremony and description of the building in the "Freeman's Journal" May 13, 1848, pp. 364 and 365.) He remained in that parish until his death, although it had been often divided and sub-divided to meet the growing needs of the faithful of that district. A résumé of his work was given in an address to his parishioners on the occasion of his going abroad for his health.

Father Malone departed this life on December 29, 1899.

McCLELLAN, REV. WILLIAM.

Born in Scotland, Father McClellan was brought up a Presbyterian, but became a Catholic in early manhood. He entered

the seminary at Fordham and was ordained by Bishop Hughes April 14, 1844. After his ordination and until 1846 he was Professor of Greek at the seminary, which position he left to become assistant to Father Varela at the church of the Transfiguration in New York City. Upon the death of Father Varela he became pastor and remained in that charge until 1860. In that year he was transferred to St. Augustine's, Sing Sing, and labored as pastor there until his death, May 9, 1871. He was 56 years of age, was very gentle and straightforward, and a lover of books. During his lifetime he had collected a fine library, which is now in St. Joseph's seminary.

NAGEL, REV. JACOB, C.SS.R.

Father Nagel was born December 14, 1803, at Treves, Rhenish Prussia, and ordained priest September 24, 1828. After his ordination he spent five months as assistant to one of the parish priests in Treves, then became professor for two years in Bernkastel college, and afterwards served as parish priest of Hesten for fourteen years. In 1844, Father Nagel came to this country with Father Bayer, C.SS.R., entering the Redemptorist novitiate at Baltimore. Upon making his profession he was assigned to the church of the Most Holy Redeemer, in New York City, with Father Rumpler, from May, 1845, to June, 1850, and again from April, 1866, to September, 1868. He built the first German Catholic orphan asylum in this city, and was the only priest on Blackwell's Island during the cholera in 1848. He gave many missions in Baltimore, Detroit, New York, Chicago and Buffalo and was stationed at St. Mary's church in the last named city from 1870 until his death, May 28, 1889, having spent sixty-three years of his life in the ministry.

BAYLEY, MOST REV. JAMES ROOSEVELT, D.D.

Archbishop Bayley was born in New York August 23, 1814. His early studies were made at Mt. Pleasant Academy, and one of his schoolmates there was the Rev. Henry Ward Beecher. After leaving Mt. Pleasant, he entered Trinity College, Hart-

ford, from which he graduated in 1835. He at once entered upon the study of medicine, which he abandoned after a year to take up a course of theology at Middletown, Conn., under Samuel F. Jarvis. Upon his appointment as minister he attended one of the Protestant churches in Harlem, where he remained some time, relinquishing this charge to make an extended European tour. In France he joined the little band of Americans studying at St. Sulpice, among them Father Haskins, Archbishop Williams and others whose names have since become household words with American Catholics. Then he visited Rome and was received into the Church at the Gesù in that city. Returning to this country, Mr. Bayley received Holy Orders at the hands of Bishop Hughes March 2, 1844, and two years after became Vice-President of St. John's College, and from August to December, 1846, its Acting President. During the ship fever epidemic, Father Bayley was pastor of the Catholics on Staten Island. Afterwards he was appointed secretary to Bishop Hughes, and on October 30, 1853, became the first bishop of Newark. A detailed notice of his episcopal life was written by himself in the "Register of the Diocese," preserved in the archives at Newark. For nineteen years Bishop Bayley labored zealously in the young and growing diocese, until named to govern the older and more important diocese of Baltimore, where he was enthroned as archbishop on the 30th of July, 1872. In his new charge Archbishop Bayley's labors were marked by the same zeal and priestly devotedness which marked all he did, promoting God's glory and serving the interests of His Church. These characteristics are dwelt on at length in the notices of Archbishop Bayley published in the "Catholic Review" for October, 1877, pages 229 and 249, in the "Catholic Family Almanac" for 1878, and in other Catholic periodicals for that year.

On October 3, 1877, Archbishop Bayley was called to his reward at Newark, in the old rooms he occupied when he was bishop of that diocese, and his remains are interred near those of Mother Seton, at St. Joseph's, Emmitsburg, a site offered him when a simple priest by the Sisters, and accepted by him when he was Archbishop of Baltimore.

GUTH, REV. MICHAEL.

Father Guth was stationed at St. Louis' German church in Buffalo during the year 1846, with his brother Francis, who was its pastor, and from 1847 attended missions in Jefferson county, French Creek or Clayton, Le Raysville, etc.

Father Guth died September 1, 1864.

O'FLAHERTY, REV. THOMAS.

Father O'Flaherty was for twenty-three years pastor of Auburn, N. Y. Going there in 1846, before there was a church, he built up that mission, which became a part of the diocese of Buffalo in 1847, and later of that of Rochester (1868). Among his many works we may mention only the erection of churches in the mission at Seneca Falls and other villages. Father O'Flaherty, in February, 1869, ceased to exercise pastoral functions and withdrew from the parish.

He was a native of Ireland and a relative of the celebrated actor, "Barney Williams," whose family name was O'Flaherty.

HOWELL, REV. ISAAC P.

Father Howell for twenty-two years without interruption was pastor of St. Mary's church, Elizabeth, N. J. Born in Philadelphia, he made his theological studies at St. Charles' seminary, in that city, and at St. Joseph's, Fordham, where he was ordained priest by Bishop Hughes on the same day as Bishop Bayley, March 2, 1844.

Father Howell was a good, zealous priest, universally loved and esteemed. He organized St. Mary's parish, built the church, as well as the pastoral residence, schools, etc.

He departed this life August 31, 1866, at Stroudsburg, Pa., whither he had gone a short time previously for change of air. When his remains were brought to Elizabeth even the bells of the Protestant churches were tolled in token of respect.

SCHEININGER, REV. F.

In 1846-47 Father Scheininger was pastor of the German church at Utica, attending the out-missions attached to that

parish. Upon the creation of the diocese of Albany the field of his work became incorporated with that see.

FOLLENIUS, REV. RUDOLPH.

Father Follenius served as pastor of Eden, Erie county, from 1845 to 1847, and from the latter year was subject to the Bishop of Buffalo. He died May 28, 1858.

KELEHER, REV. ROBERT.

As pastor Father Keleher was stationed at Florence, Oneida county, during the years 1847, '48 and '49, and upon the erection of the see of Albany became subject to the Bishop of Albany, his parish being included in that portion of the New York diocese which went to form the new diocese.

CURRAN, REV. MICHAEL.

A nephew of the Father Curran of Harlem, he was born in 1813 at Emyvale, County Monaghan, Ireland, and came to this country in 1826. On his arrival he embarked on a commercial career, which he subsequently abandoned to become a priest. After studying at Chambly, Canada, then at Emmittsburg and at Fordham, Father Curran was ordained by Bishop Hughes, in the chapel of St. Joseph's seminary, Fordham, April 14, 1844. For one year after ordination he acted as prefect in St. John's College, Fordham. Having been appointed as assistant to the pastor of St. James' church, New York, he remained here until 1847. He was then appointed pastor of St. John the Evangelist's church, which was then in Fiftieth street between Madison and Fourth avenues. By his energy he saved the church, against which foreclosure proceedings had already been instituted. In 1850 he took charge of the parish of St. Andrew's, City Hall place, and showed great administrative ability, paying the church debt, which amounted to \$22,000, and twice restoring the church itself, besides creating a sinking fund of \$17,000 with which to

begin the erection of schools, etc. (See Shea's "Churches," pp. 430 and 143.)

Father Curran was called to his reward June 28, 1880, aged 67.

VAN REETH, REV. BERNARD.

Born in Belgium, Father Van Reeth had for some time been on the mission in England, and upon coming to this country was assigned to take charge of the congregation at Saratoga in 1846. While there he built the church at Cohoes in 1847-48; it was finished in November of the latter year. (See "Freeman's Journal" for December 30, 1848, p. 5, col. 3.) He finally returned to Europe and died in Antwerp.

MURPHY, REV. PATRICK.

Father Patrick Murphy was one of three brothers, all priests; his brother Mark was a well-known orientalist, and Henry, the youngest, became a Jesuit. After finishing the prescribed theological course at the seminary in Fordham he was ordained by Bishop Hughes on the 21st of October, 1846. His first appointment was to the pastorate of New Brighton, Staten Island; it also proved his last. The immense immigration of 1847-48 brought in its train the terrible ship fever. About 850 patients were usually in the quarantine hospital at that time, most of them Catholic immigrants. The ship fever broke out in the spring of 1847, and lasted into the following year, and the first victim of charity and zeal in attending these poor people was Father Murphy. He was then but 29 years of age, universally beloved for his generous and cheerful disposition, for his unobtrusive manners and his exemplary zeal. In his priestly labors among the fever victims, Father Murphy himself became infected with the dread disease. During his illness he was constantly attended by his brother, Father Mark Murphy, of St. Mary's church in Grand street. He received the last sacraments from Rev. John M. Smith, pastor of St. James'. The latter also contracted the fever in his ministrations, and died on the 16th of February, 1848, two

days after the funeral of Father Murphy, who died the 11th of that month.

Bishop Hughes attended the funeral of Father Murphy, gave the absolution and preached the sermon. An account of the funeral is given in the "Freeman's Journal" of February 19, 1848, p. 268.

McMENOMY, REV. JOHN.

Having been ordained by Bishop Hughes on May 18, 1845, Father McMenomy was assigned to Schuyler in Herkimer county and its missions. Here he labored from 1846 till 1847. The following year he took charge of the congregation at Little Falls, built the church there and had it dedicated by the Bishop of Albany, under whose jurisdiction he had come May, 1848. He also erected the church of St. Joseph at Green Island, near Troy, and at present (1882) is pastor of St. Peter's church, Saratoga, and widely known as "Father John."

Father McMenomy died at Saratoga on the 13th of July, 1892.

HOWARD, REV. WILLIAM.

Father Howard was a native of Castletown, County Cork, Ireland. Prior to 1847 he was pastor of Hudson, attending also Ilion and dependent missions. In 1847 he was appointed to the pastorate of Constableville, Lewis county. When the diocese was divided in 1848, he became subject to the Bishop of Albany. He was transferred to Herkimer, where he died February 25, 1888.

CRAMER, REV. MR.

Father Cramer attended Lancaster, Erie county, in the year 1846, and later served Sheldon and other missions in Wyoming county, thus passing under the jurisdiction of the new Bishop of Albany.

McDONNELL, REV. MICHAEL.

Father Michael McDonnell, after completing his theological studies at Fordham, was ordained by Bishop Hughes March 2,

1844. The following year he was assigned to Keeseville, Essex county, being the first resident pastor of that place. He also attended St. Peter's church, Troy. When the diocese of New York was divided, Keeseville was cut off from Plattsburg, and Father McDonnell became subject to the Bishop of Albany. He caused great trouble by becoming involved in financial difficulties.

Father McDonnell died in Cuba.

JUBAL, REV. MR.

Father Jubal was assistant to Father Varela at Transfiguration church in 1847.

BURGOS, REV. VALENTINE.

Father Burgos was a native of Spain, and made his theological studies at St. Sulpice, Paris, and at Fordham, where he was ordained by Bishop Hughes May 18, 1845. One month later he received his appointment as assistant at St. John's, Newark. In 1849 he acted as assistant at the Cathedral, then went on the mission in Illinois, and in 1847 was chaplain at the Sacred Heart Academy, Ravenswood, L. I. The following year he was made pastor of Port Chester, and in 1849 was again at the cathedral, being succeeded in Port Chester by Rev. E. J. O'Reilly.

HOURIGAN, REV. JAMES.

The Rev. James Hourigan was a native of Nenagh, County Tipperary, Ireland. He was born there on January 11, 1815. Of his childhood and early education there are no records. Having completed his theological studies at Fordham, Father Hourigan received Holy Orders from Bishop McCloskey on the 7th of February, 1847. He was appointed assistant at St. Joseph's church in New York City. In July of the same year he was named pastor of Binghamton by Archbishop Hughes. This parish was included in the new diocese of Albany, and Father Hourigan accordingly became subject to the Bishop of Albany. During his pastorate in Binghamton he was most zealous in

building up religion in that city and the neighboring district, his parish originally extending over a circuit of some forty square miles. He enlarged the old church in Binghamton, built a handsome new one, together with pastoral residence, schools and convent, and bought two cemeteries, all of which is noted in the "Freeman's Journal" for November 16, 1867, p. 8; that for October 11, 1873, etc. His usefulness in Binghamton was destined to last for well nigh fifty years, for he died as rector of Binghamton on October 30, 1892. Father Hourigan is buried in St. Patrick's Cemetery, Binghamton.

McFARLAND, RT. REV. FRANCIS PATRICK.

Bishop McFarland was born in Franklin, Pa., and studied at Mt. St. Mary's and Fordham. He was ordained priest in 1845 by Bishop Hughes. The following year he taught at St. John's College, Fordham, which he left in 1847 to become pastor of Watertown, N. Y. He was next stationed at St. John's church, Utica. Thirteen years after his ordination he was elevated to the episcopate and consecrated Bishop of Hartford March 14, 1858.

Bishop McFarland departed this life October 12, 1874, aged 57.

TAPPERT, REV. HENRY, C.SS.R.

Father Tappert, born September 22, 1815, was ordained priest July 16, 1843. From September, 1846, to December, 1848, he served as assistant at the church of the Most Holy Redeemer, New York. He afterwards left the Redemptorist congregation.

OLIVETTI, REV. MICHAEL E.

A native of Italy, Father Olivetti was born in 1813, and upon coming to this country was appointed assistant to Rev. Richard Kein at the church of the Nativity, in 1846, where he remained until the following year. After the formation of the diocese of Albany, he was appointed to Sandy Hill and other missions in Washington county.

On September 10, 1863, his body was found in Lake Champlain. It was supposed that he had been robbed and thrown into the lake.

HESPELEIN, REV. JOHN B., C.SS.R.

Father Hespelein was born June 21, 1821, in Bergrheinfeld, Bavaria, and was stationed with Father Rumpler at the church of the Most Holy Redeemer from September, 1846, until April, 1849. Three years later he was again at the Most Holy Redeemer, where he remained till April, 1854, and for the third time, during the illness of Father Helmprecht, was again stationed at this church, acting as superior during 1882-83. On June 4, 1884, he was transferred to St. Peter's, Philadelphia, where he died December 4, fifteen years later, the oldest member of his congregation in this country.

TIERNEY, REV. FRANCIS.

Father Tierney was appointed assistant to Father McAleer in St. Columba's July, 1846, and remained there during the following year until 1848.

LARKIN, REV. FELIX.

Father Larkin was born in 1803, in the County of Durham, England. He was educated at Issy, near Paris, but, obliged by the Revolution of 1830 to leave France, he came to Canada, and for several years studied in the Sulpician college and seminary at Montreal. He returned to his native land, where, however, he remained but a short time. Coming back to America, he was received into the New York diocese and employed on the missions at Harlem, Bloomingdale, Flushing and Astoria from 1844 to 1848. In 1848 he spent a month or two at St. James' church. Father Felix succeeded Rev. William Nightingale in charge of the church of St. John the Evangelist, on Fiftieth street (Bloomingdale), in April, 1844, but the sale of that church by the trustees broke his heart. (Shea, p. 249.) He died at Astoria, May 20, 1848.

Father Larkin is said to have possessed a fine mind, with a clear and solid judgment; his brother was the distinguished Jesuit, Father John Larkin, for many years president of St. John's College, Fordham.

KREBESZ, REV. FELICIAN, O.M. CAP.

For thirty years Father Felician Krebesz was attached to St. Nicholas' church, in New York City. Born in Hungary, the 14th of September, 1811, he came to St. Nicholas' in August, 1845, as assistant to Father Ambrose Buchmeyer. In October, 1861, he became its pastor and remained in charge until his death January 4, 1876.

SCHMIDT, REV. ANTHONY, C.SS.R.

Father Schmidt was assistant at St. Mary's, Buffalo, from 1846 to 1849. Born April 8, 1821, he was ordained to the priesthood December 21, 1845. After leaving Buffalo in 1849, Father Schmidt was for a time stationed in Baltimore, and in 1861 was received into the diocese of Newark. Shortly after the erection of the diocese of Trenton he was named its first vicar-general.

McALEER, REV. MICHAEL.

Born the 4th of March, 1811, in County Tyrone, Ireland, Father McAleer came to this country when six years of age. His family settled near Frederick, Md. In 1828 he entered Mt. St. Mary's, Emmittsburg, and was ordained priest in 1837. For three years he labored in the diocese of Cincinnati, attending Canton, Carroll county, Ohio; then went to Nashville, Tennessee, and was the first priest in our times to say Mass in Western Tennessee. While attached to the Nashville diocese, Father McAleer built a fine brick church in Memphis, attended the Sixth Provincial Council of Baltimore, and at its close accompanied Bishop Hughes to this city. Upon his arrival, he was named rector of St. Columba's church in West Twenty-fifth street, then much involved financially, and for the following thirty-five years, from 1846 to 1881, remained in active charge of that parish. He died

February 22, 1881. His remains were brought to Frederick, Md., where they lie near those of his parents and friends in the graveyard connected with the former novitiate of the Society of Jesus.

Father McAleer was remarkable for his zeal. While on the mission in Memphis his parish covered a territory running 150 miles by 250. Two of his assistants in the West became archbishops, namely, Fathers Spalding and Alemany. During the cholera in 1849 his priestly efforts were untiring. For weeks he slept only on a sofa in the parlor, keeping a horse and wagon ready all night to attend the dying.

McKENNA, REV. PATRICK.

Father McKenna studied at Fordham and received Holy Orders from Bishop Hughes on May 18, 1845. After ordination he was assigned to St. James' church in Brooklyn as assistant. Upon the death of Father John M. Smith, February 16, 1848, he was called from Brooklyn and placed in charge of St. James' church, New York. Here he threw himself into the movement in favor of Catholic education, giving it such impetus that the schools of St. James' parish have ever since been well looked after. He remained in charge of St. James' until 1856, and the following year was pastor of New Brighton.

In 1858 Father McKenna returned to this city, where he died of consumption on February 5th of the same year.

CULL, REV. DANIEL.

Father Daniel Cull was born in the county of Down, Ireland, in 1814. Fifteen years later he came to this country. His theological studies were made in Kentucky, where he was ordained. Soon after his ordination he came to New York and was adopted into this diocese. In 1847 he was stationed at St. John's church, Utica, with Father Stokes, and three years later was made pastor of St. Peter's church, Saratoga, in which charge he remained a number of years.

Father Cull departed this life on April 2, 1893, aged 79, and

was buried from St. Peter's church, Saratoga, which had been built by him.

CUROE, REV. JOHN.

Born in Ireland in 1820, Father Curoe later came to this country. After completing his classical studies at Mt. St. Mary's college, Md., he entered the seminary at Fordham, where he was ordained on May 30, 1847. His first appointment was to St. James' church, New York City, as assistant; there he remained until 1850. For the three succeeding years he was pastor of St. Peter's church, Belleville, N. J., attending also the congregation at Bloomfield. In 1854 Father Curoe was made assistant at St. Paul's church, Brooklyn, where he died March 31st of that year. (Notice in "Freeman's Journal" April 8, 1854, p. 5.)

THÉBAUD, REV. AUGUSTUS J., S.J.

Father Thébaud was born in Brittany, France, November 20, 1807. He entered the Society of Jesus at Rome on November 27, 1835, having been ordained as a secular priest on December 17th four years before. He was sent to America in 1838 and taught mathematics and the sciences at St. Mary's College, Kentucky. On the 1st of November, 1845, he was promoted to the presidency of the college. He remained there but a short time. He came to the diocese of New York at the head of the first colony of Jesuits which left Kentucky. From 1846 to '51 Father Thébaud was president of St. John's College, Fordham, acting as its vice-president in '51-'52. He was again made president of St. John's College in August, 1860, and remained till August, 1863. Thence he went as pastor of St. Joseph's church, Troy, which position he held until 1870, when we find him at St. John's College, Fordham. The following year Father Thébaud was attached to St. Lawrence's church in Eighty-fourth street, and was thence transferred to the church of St. Francis Xavier. On December 29, 1881, he celebrated his golden jubilee as a priest. While on a visit to Fordham College he was taken ill and he

departed this life on December 17, 1885. He is buried in the Jesuit cemetery at Fordham.

Father Thébaud was a voluminous and erudite writer. During the last years of his life nearly all his time was devoted to literary work. He was the author of "The Church and the Gentile World," "The Irish Race" and many articles in the "American Catholic Quarterly Review," besides some lighter books, among them a novel and an allegory entitled "Twit-Twats."

BOULANGER, REV. CLEMENT, S.J.

Father Boulanger was born 1790 and entered the Society of Jesus in 1823 for the Province of Champagne. He was the last Superior of the Jesuit mission in Kentucky (1846), when the Jesuits came to the New York diocese. He was Professor of Moral Theology at the seminary in Fordham. Father Boulanger departed this life in France in 1868.

DU MERLE, REV. HENRY, S.J.

Born in France in 1815, Father du Merle entered the Society of Jesus in Kentucky in the year 1839. In 1846 he was chief disciplinarian at St. John's, Fordham, and on June 21st, a year later, died at Montreal of ship fever. (See Thébaud's Fifty Years in the United States.)

BERTHELET, REV. F., S.J.

Father Berthelet was professor in St. John's College during 1858. In 1860-66 he was professor of physics at the College of St. Francis Xavier in New York, whence he was transferred to Canada. Not long after he left the Society of Jesus and worked as a secular priest in a Western diocese. Father Berthelet was a Canadian by birth.

MURPHY, VERY REV. WILLIAM S., S.J.

Father William Stack Murphy was born on the 29th of April, 1803, at Hyde Park, near Cork, of a most respectable family.

His classical studies were made at St. Acheul, France. In 1823 he entered the Society of Jesus in that country. After his profession he was sent to the Collegio Romano, finished his studies there, and thence went to Spain, where he taught for several years in the Jesuit colleges of that country. About 1835 Father Murphy came to this country, and was stationed at St. Mary's College, Kentucky, as professor, until 1845. He came East with the other Kentucky Jesuit fathers, and was very efficient in promoting the success of St. John's College, Fordham, over which he presided for several years. In 1849, in consequence of the destruction of the Jesuit church, on Elizabeth street, he was stationed at St. Peter's as rector. Towards the end of the fifties he left the New York mission to become Vice-Provincial of the Missouri Province of the Society. From this position he was transferred to the Jesuit college at New Orleans, where he died October 23, 1875.

Father Murphy was a fine English scholar; he spoke French, Italian and Spanish fluently, and was much esteemed as a pulpit orator and spiritual director. ("Freeman's Journal," November 20, 1875.)

FOUCHÉ, REV. SIMON, S.J.

Born in Paris, France, in 1789, Father Fouché entered the Society of Jesus in 1832 and was stationed at St. John's, Fordham, from 1846. In 1857 he was at St. Francis Xavier's, where he remained until 1860, thence going to Fordham. In 1863 he was again at St. Francis Xavier's until 1869, when he was transferred to Fordham, where he died June 29th of the following year. Father Fouché was a most distinguished gentleman of the old school, whose parents had harbored some of the faithful priests who remained in Paris during the Reign of Terror, among them, it was said, the Abbé Edgworth.

DRISCOL, REV. MICHAEL, S.J.

Father Driscoll was born in Drumbeagle, County Clare, Ireland, on May 7, 1805. He entered the Society of Jesus on September 18, 1839, and was ordained the following year. He

came to Kentucky as a youth and worked for a time as a mason. He served on the mission in Kentucky until the Jesuits gave up St. Mary's College and came East. In 1846 he was appointed director of the seminary in Fordham. During the year of the terrible ship fever Father Driscoll was sent to Canada, and was seized by the plague, but recovered. He was next made pastor of St. Francis Xavier's church and president of the college, and again assigned to Fordham, where he remained for ten years. Transferred to Troy, he built St. Michael's church there, labored zealously in that charge for several years and returned to Fordham, where he spent the last three years of his life, worn out by many labors. He died at Fordham March 4, 1880, aged 75, and is buried in the cemetery on the college grounds. ("Catholic Review," Vol. XVII., p. 180; "Freeman's Journal," March 13, 1880.)

KITTEL, REV. ADOLPH, C.SS.R.

Father Kittel was born on September 19, 1818, and ordained priest on June 24, 1849. He was stationed at the church of the Most Holy Redeemer in March, 1851, and died on June 22d in the same year of ship fever, which he contracted in the discharge of his priestly duties on Ward's Island.

DAUBRESSE, REV. ISIDORE, S.J.

Father Daubresse was a native of the diocese of Arras, France, and was born April 22, 1810. He entered the Society of Jesus, made his vows on October 20, 1832, and received Holy Orders five years later. Father Daubresse was a member of the first band of Jesuits that came to New York from the West in 1846. The next year he was appointed professor of dogma in the seminary at Fordham, a position he held until 1851. He held the chair of philosophy and church history from 1852 until 1858. From July to August, 1849, he was stationed at St. James' church, New York, temporarily. He was pastor of Fordham, 1861. Father Daubresse was assigned to the parish of St. Francis Xavier from 1863 to 1868, and again from 1870 to 1876. In this year he was

made rector of the novitiate at Sault au Recollet, Canada, and upon the transfer of the novices to West Park, New York, was the first rector and master of novices there; he held that position from 1877 to 1880. Once more he returned to St. Francis Xavier's, where on October 22, 1882, he celebrated the golden jubilee of his profession as a Jesuit, and in 1887 that of his ordination. He was called to his reward the 17th of August, 1895, at Frederick, Md., whither he had gone some two years previously to spend his remaining days.

Father Daubresse was a very learned and a very holy priest, was confessor to Cardinal McCloskey and his successor, and for many years was master of conferences for the clergy of the Archdiocese of New York. He gave a great many clerical retreats.

LEGOUAIS, REV. THOMAS E., S.J.

Born of a noble family, Father Legouais first saw the light in the prison at Nantes, France, in 1793, during the Reign of Terror. In 1821 he entered the Society of Jesus and was ordained four years later. For forty-five years he served on the mission in the United States, first at St. Mary's College, Kentucky, then at Fordham and St. Francis Xavier's, where he died May 16, 1876, at the age of 73.

Father Legouais was a very little man in body, but great in spirit, and for many years was the favorite spiritual director and confessor of the students at the colleges of St. Francis Xavier and Fordham.

CAUVIN, REV. ANTHONY.

Born in Nice, the birthplace of Cavour, Massena, etc., Father Cauvin came to this country in 1848, and for seven years was assistant to Father Lafont at the French church. He was next pastor of the church at West Hoboken, which, with the sanction of Bishop Bayley, he afterwards handed over to the Passionists, thus introducing them into the diocese of Newark. He removed to Hoboken, where he established himself and labored until August 4, 1873, when he returned to Nice, where he was still living in 1881.

Father Cauvin built up catholicity in Hoboken, erecting churches, schools and hospitals and introducing the Sisters of the Poor of St. Francis into the diocese. He was a good administrator, and left everything in capital order. Bishop Bayley was very fond of him and relied much on his prudence and experience. He had two brothers in the priesthood, both older and both now dead. The eldest, Don Sisto, who was a priest for more than sixty years, was long on the mission in England and was specially interested in reformatories.

Father A. Cauvin retired to France, where he died at Nice May 26, 1902. (See Hist. Records and Studies, Vol. III, p. 55 ff.)

MALDONADO, REV. CARLOS MARIA, S.J.

Father Maldonado was born September 21, 1816, at Quinlanar de la Orden, a village of La Mancha, Province of Castile, Spain. At the age of fifteen he entered the Society of Jesus, beginning his novitiate in Madrid, where he remained until the Revolution, three years later, drove the Jesuits out of Spain. From Spain he journeyed to Naples, where he studied rhetoric for a year, spending two more in the study of philosophy, teaching mathematics three years, and then making his theological course. Immediately after his ordination in 1846 he was sent to teach dogmatic theology at St. Joseph's seminary, Fordham, remaining in this position for six years. In the summer of 1853 he was recalled to Spain, and appointed professor in the College of Loyola. From Loyola he was sent to Laval, France, and back again to Spain, where for eleven years he taught at Salamanca, occupying the chair of the illustrious Suarez, and having more than ninety students in his class. Revolution for a second time exiled Father Maldonado from his native land, and, at the earnest request of many, he was sent by his general to teach in the newly founded House of Studies at Woodstock, Md., where he remained until his death July 24, 1872. An able and appreciative notice is given in the "Freeman's Journal" of August 24, 1872.

THE WALDSEEMÜLLER MAP OF 1507.

BY CHARLES GEORGE HERBERMANN, Ph.D., LL.D.

J. Fischer and F. Von Wieser—The World-Maps of Waldseemüller (Ilacomilus) 1507 and 1516 Folio, Innsbruck, 1903.

IN the preceding part of the HISTORICAL RECORDS AND STUDIES, our readers found an account of the discovery of the long-sought maps published by Martin Waldseemüller in 1507 and 1516. Since then the finder, Father Fischer, S.J., and his old professor, F. Von Wieser, have published a fac-simile of the maps, accompanied by a folio volume of text in German and English.

The manner in which editors and publishers have brought out these famous maps, so important in early New World cartography and so interesting to every American, because to their author America and Americans are indebted for their names, is worthy of Waldseemüller and his achievements. The maps are perfect fac-similes of the originals, prepared with the most intelligent scholarship and the most scrupulous care. Everything has been done to enable the student to understand discriminatingly the old German cartographer's industry and ingenuity, to admire the monumental proportions of his work and the taste with which he adorned it, and to appreciate the precision with which the several folios are engraved and printed, so that folio fits folio most accurately and a work is produced which justly challenges our enthusiasm by its technical perfection.

But Fischer and Von Wieser have done much more. As companion to the maps they have presented us with a new *Cosmographiæ Introductio*, a work of far greater difficulty and demanding far more extensive investigation, far profounder scholarship, more critical insight and more brilliant powers of combination than the author of the first *Introductio* needed. No books

maps have been left unconsulted, no clues neglected that could lead to a correct view of the author's aims and mode of working, his sources and achievements, of his shortcomings and the place due him in the history of American and universal cartography. If we have reason to rejoice at the recovery of these important historical and geographical documents, we have no less reason to congratulate ourselves that they have been edited by scholars so competent and so conscientious.

We propose in the following pages, guided by the distinguished discoverer and editors, to set forth the significance of the Waldseemüller map of 1507, and especially to show how it came to be the "baptismal certificate," as it has been called, of the New World. *Habent sua fata libelli*, we are told by the old grammarian, and the story of Waldseemüller's works is truly a romance; how neither popes nor emperors, neither explorers nor travelers, but a plain German scholar in an obscure village in Lorraine, came to be the godfather of the continent discovered by Christopher Columbus, is truly a strange story. It seems almost extraordinary that the man who had the power to name a New World should have been forgotten for centuries, and that the maps which made us *Americans* should have seemingly disappeared from the face of the earth. Our age has witnessed the last act of this drama, the resurrection of the geographer and the recovery of the work which will immortalize his name. Guided by the treatise of Fischer and Von Wieser, we shall seek to unravel his romance.

To Christopher Columbus, undoubtedly, was due the honor of giving his name to the New World. For even if it were certain, which is not the case, that Cabot or Vespucci first touched the continent of America, it is still true that Columbus first set foot on the New World at San Salvador, San Domingo and Cuba, and that had not Columbus revealed to Europe the trans-Atlantic Indies, neither Cabot nor Vespucci would have sailed on their voyages to the West. Why, then, did the great Genoese navigator forfeit the honor of naming the New World?

To answer this question we must strive to realize the conditions that controlled the dissemination of news in Europe when

America was discovered. Guttenberg, it is true, had discovered the art of printing some forty years before, but printing presses were rare, after all, and worked but slowly. In Spain especially printers were far from numerous, and their products were few. Hence we note that of the various editions of Columbus' letter announcing his discovery of the "new islands," published before 1505, but one has come down to us, which was issued in the land of Ferdinand and Isabella.¹ The countries which boasted of most printing presses were Germany, France and Italy. Newspapers were unknown. But when extraordinary events took place, such as the discovery of America, it soon became customary to print short narratives thereof. So it happened that enterprising printers, without commission or permission from Columbus, printed and reprinted the letter in which he had first made known his success to Raphael de San Angel, the treasurer of Castile. The little pamphlet numbered but eight pages, and really served the same purpose as a modern journal. An edition of one or two thousand copies usually satisfied the demand. We have copies of ten editions of the admiral's message to Raphael Sanxis, published between 1493 and 1505, and we may assume that other editions have wholly vanished. Still, what are 20,000 copies, when we recall that not a few journals now issue editions of several hundred thousands? Moreover the public of those days was far less alive to the claims of curiosity, or less able to appraise the importance of strange new tidings. It is a remarkable fact that the City Chronicle of Barcelona, which has recorded every minor event that transpired there from 1441 to the present day, does not say a word of the reception of Columbus by the Spanish sovereigns in April, 1493, when he had just returned from his eventful first voyage.² At a time when there was so little interest in an epoch-making event such as Columbus' discovery was, even though its full significance was not then

¹According to *Harrisse, Bibliotheca Americana Vetustissima* Americanists know of the following editions of the Letter of Columbus: 1493, four editions without date and place, one at Rome, one at Paris; 1494, one at Basel. All the foregoing editions were Latin translations. 1497, one German edition at Strassburg; 1505, one Italian edition at Venice. Total, 10 editions.

²*Harrisse, Bibliotheca Americana Vetustissima, Additions, p. IX.*

understood, and when journalism was no factor in the world's life, naturally the self-advertising mania, which has now become almost a universal instinct, had few or no victims. Columbus, as far as we can judge, was content to gain the approval of his sovereigns, and made no attempt to gain the applause of the crowd; probably he did not dream of safeguarding the reputation justly due to him. But the most decisive reason why Columbus during his lifetime laid no claim to giving his name to the New World, was that he thought to the hour of his death, that the new islands and lands he had discovered, were the Indies, the easternmost part of Asia. Had he not set sail from Palos to discover a new way to the Indies? Had he not found in the newly discovered country pearls and gold, the objects he sought for in the Indies? The Spanish colonial office for centuries spoke of the Spanish-American possessions as the Indies, and we ourselves still call the natives of the Western Continent Indians. Columbus and his friends, therefore, had no reason to find a name for the land, which they felt convinced was the farthestmost coast of India.

How, then, came men to think of giving a new name to the newly found lands? Among the explorers and navigators that had visited the new islands and regions was a Florentine gentleman, Amerigo Vespucci. As far as our evidence goes, we cannot positively assert that he was the leader of any of the many adventurous expeditions that sought the western world. He was the factor who fitted out Columbus' third expedition, in 1495-96, and up to that time appears to have been a merchant, the agent at Seville of Juanoto Berardi, and perhaps of Lorenzo di Pier Francesco dei Medici, the nephew of the great Florentine statesman, Lorenzo dei Medici. We have positive evidence, independent of his famous *Four Voyages*, that he accompanied Alonso de Hojeda on his first voyage to the New World. But, whatever Vespucci's merits as an explorer and discoverer, he was an effective writer. Educated with young Pietro Soderini, the future *gonfaloniere* of his native city, by his uncle, a Dominican friar, he had learned to wield a telling pen. So it happened that when he wrote a letter giving an account of one of his voyages to

his friend Lorenzo dei Medici, and the letter was published, it is not known at whose instigation, it immediately attracted universal notice. As a consequence, it was translated into Latin and into German, and between 1502 and 1508 no less than twenty-one editions of the little pamphlet appeared in Italy, France and Germany that have been traced by modern scholars. Vespucci, while not a classic writer, yet grouped together so many details of the wonders of the newly found countries, which he tells us may be called a *new world*, that soon his story flew from lip to lip. To emphasize the startling nature of its contents, one of the publishers of this letter to Lorenzo dei Medici, placed before its proper title, in large Gothic letters, the words *Novus Mundus*, no doubt copied from Vespucci's remark given above. This title proved impressive; all the later editions repeat it.

Among the scholars whose attention was attracted by this eight-page pamphlet was Mathias Ringmann, or, as he Hellenized his name, *Philesius*. This young Alsatian, born at Val d'Orbey, the disciple of the two famous humanists, Jacob Wimpfeling, of Schlettstadt, and Jacques Lefevre d'Etaples, better known as Jacobus Faber Stapulensis, became possessed of a translation of the letter made by Fra Giovanni Giocondo. It is certain that this pamphlet caught his fancy, for in 1505 Ringmann published a new edition of the *Novus Mundus* at Strassburg. Ringmann was at this time a member of the Gynnasium Vosagense of St. Dié, apparently a sort of college, at the head of which was a provost, who had the right of carrying a mitre and crozier. The most active member of this *Collegium* was Canon Walter Lud, sometime secretary of Duke René of Lorraine, and one of his intimate friends. With this college situated in the depths of the Vosges, we also find associated a German scholar, Martin Waldseemüller, or, as he translated his name, *Ilacomilus* (*Hylacomylus*.) Waldseemüller was a native of Freiburg, in the Breisgau.¹ Another member of the St. Dié institution was Jean Basin de Sendacour, who had no small reputation as a Latinist.

¹Now in the Grand Duchy of Baden. Waldseemüller was born between 1470 and 1480 and was matriculated at Freiburg 1490, according to the archives of the university.

St. Dié was in the duchy of Lorraine, whose sovereign, René II, titular King of Jerusalem and Sicily, was a man of energy and enlightenment. He appears to have been interested especially in geography. Walter Lud also was a zealous student of geography; but the most earnest worker in this field was Martin Waldseemüller, who was not only a well-informed geographical scholar, but a practical cartographer. About the year 1505 this company of men intended to publish a new edition of Ptolemy (about 150 A. D.), whose work, brought to Western Europe in the first quarter of the fifteenth century, was at that time the basis of all geographical science.¹ What an impression Ringmann's acquisition of Vespucci's *Novus Mundus* letter must have made on these men is easily conceived. It certainly whetted their appetite for further knowledge regarding the New World. The Duke of Lorraine was in a position to gather this knowledge, and before long he received from Portugal a fuller account of the newly found lands, telling the story of four voyages made by the Florentine navigator. If the *Novus Mundus* letter had stirred up their curiosity, this manuscript raised their enthusiasm to a high pitch. Evidently the new Ptolemy could not be sent forth to the world without containing a record of the new discoveries, which Waldseemüller was to lay down on the world-map of the Ptolemy. Meantime, however, arose difficulties causing delays in the publication of this work; of their nature we know nothing, but we know that the new Ptolemy was not issued till the year 1513, and then not at St. Dié, but at Strassburg. But, while their great undertaking was thus checked, the savants of St. Dié were not disposed to cease their activity on that account. They determined to put forth a globe and a large map of the world. With these two pieces was to go a small explanatory volume, setting forth general geographical principles and a fund of knowledge, for the illustration and explanation of the map. This explanatory pamphlet received the title *Cosmographiæ Introductio cum quibusdam geometriæ ac astronomiæ principiis ad*

¹Ringmann was to reconstruct the text, Waldseemüller to draw the maps and Walter Lud installed a press at St. Dié to print the new work. The last was to pay the expenses.

eam rem necessariis. *Cosmographia* being the term then used for world-map or world-globe, the pamphlet was evidently an explanation of the world-map and world-globe designed by the geographers of St. Dié. The first edition¹ of the *Cosmographia Introductio* was published on April 25, 1507. It was dedicated by the author, Martin Waldseemüller, to the Emperor Maximilian I of Germany. It contained, besides the explanatory treatise, a Latin version of Vespucci's *Four Voyages*, made by one of Waldseemüller's colleagues at St. Dié, Jean Basin de Sendacour, after the French copy sent from Portugal to Duke René.² We may here remark that with this copy of the *Four Voyages* of Vespucci, Duke René also lent to Waldseemüller a Portuguese marine map, designed by a certain admiral of the most serene King Ferdinand of Portugal.³ The combination of Vespucci's *Four Voyages* with the *Cosmographia Introductio* is suggestive; it is hard to resist the thought that the *Four Voyages* was made, so to say, one work with the introduction to the *Cosmography*, or "World-Map," because it was intimately connected with the publication of the map. Now, in the *Introductio*, we find the famous passage proposing to name the new countries found by Vespucci, America. "But," says Waldseemüller, "on the one hand, these continents [Europe, Asia, Africa] have been more extensively explored and a fourth continent has been discovered by Amerigo Vespucci (as will appear in what follows); and I do not see why it should not be justly called after Amerigo, its discoverer, a man of great ability, *Amerige* or *America*, i. e., the land of Amerigo, since Europe and Asia received their names from women. Its position and the customs of its inhabitants are clearly explained in the *Four Voyages* of Amerigo, which are

¹Of this edition but a single copy is known to exist. This was found on a second-hand book stand at Paris early in the nineteenth century by J. B. Eyres, editor of the *Annales des Voyages*. He bought it for 1 fr. At his death the pamphlet (104 pp.) was bought for 160 frs. by Mr. Nicolas Yemeniz. It was sold to Mr. Griswold, of New York, for 2,000 fr.

²Quarum etiam regionum descriptionem ex Portugallia ad te, illustrissime Rex Renate, gallico sermone missam Joannes Basinus sendacurius insignis poeta a me exoratus qua pollet eloquentia latine interpretavit.

³Walter Lud in the *Speculi Orbis Declaratio*. Cf. Preface to the *Supplementum* to leaf III Strassburg Ptolemy of 1513, which was Waldseemüller's work.

subjoined." It was but natural to suppose that the map, of which this text was the Introduction, should practise what the author preached; in other words, that it should give to the New World the name of America. This was the view of Alexander von Humboldt, who was the first to draw attention to the *Cosmographiæ Introductio* and of most subsequent scholars. No pains were therefore spared to find this interesting work, the baptismal certificate of America, as it has been appropriately called. Year after year passed; no trace was found of the map so eagerly sought for. At last scholars grew sceptical. Even so careful an investigator as Nordenskiöld began to suspect that the map and the globe of Waldseemüller had never seen the light of day. Nor was this view wholly without justification to one who bears in mind that there is many a slip between the cup and the lip. In fact, the story of the *Cosmographiæ Introductio* itself is full of surprises, for on the 29th of April, 1505, four days after the issue of the first, appeared a second edition, from which Waldseemüller's name disappears, the authorship being attributed to the *Gymnasium Vosagense* collectively. But as regards the world-map itself, both editions of the *Introductio* were clear in their statement. "Our intention in writing this book," we are told, "was to write an introduction to a world-map, which we have designed both on the round and on the flat."¹ And again in the dedication to the Emperor Maximilian: "So it happened that I prepared a picture of the world both on a globe and on a plane, so to say, as an introduction for the use of all students."² But we have still stronger proof to show that Waldseemüller's world-map was not only prepared but actually printed and published. In a letter addressed to Ringmann in February, 1508, Waldseemüller tells him: "We have lately put together, designed and printed, not without glory and credit, a world-map, both solid and plane, which has been scattered throughout the

¹See announcement on the back of the small map inserted in the *Cosmographiæ Introductio*: *Propositum est hoc libello quandam Cosmographiæ introductionem scribere quam nos tam in solido quam plano depinximus.*

²*Sic factum est ut . . . totius orbis typum tam in solido quam plano velut præviam quamdam ysagogen pro communi studiosorum utilitate paraverim.*

world.”¹ But we can go still further and trace the sale of at least one of the thousand copies, which, the *Carta Marina* of 1516 informs us, were printed. The purchaser was the celebrated John Heidenberg, Abbot of St. James at Würzburg, better known as Trithemius, from his birthplace Trittenheim. This learned Benedictine writes to his friend William de Velde on August 12, 1507, a little more than three months after the publication of Waldseemüller’s map and globe, that he had bought at a moderate price a beautiful terrestrial globe, though small in size, recently printed at Strassburg, and at the same time a large planisphere containing the islands and countries recently found in the western ocean by the Spaniard, Americus Vespucci, and running south to about the tenth parallel (50° of South latitude).²

The coincidences are striking and manifold. Waldseemüller, we have seen, published both a globe and a map; both his globe and that of Trithemius were small; while both their maps were large. From an examination of the Wolfegg world-map we find that it traces the coast of South America to 50° S. L., just as the Abbot’s map did. There is but one discrepancy. Waldseemüller’s globe and map were published at St. Dié, Trithemius’ at Strassburg.³ This difficulty, however, is hardly great enough to cause us to reject the identification. That the learned humanist should have committed an error here is by no means improbable. For from the map found at Wolfegg by Father Fischer we learn that it carries no place of publication, and Trithemius may not have purchased the *Cosmographiæ Introductio* at all, or he may have written from memory and blundered. That he was likely to commit such an error is suggested by his making Vespucci a Spaniard, though in the map as well as in the Introduction he is

¹*Cosmographiam universalem tam solidam quam planam non sine gloria et laude per orbem disseminatam nuper composuimus, depinximus, et impressimus.*

²*Trithemii, Opera historica*, Frankfort: 1601.—*Epistolæ familiares*, pp. 551-53.

³In the letter to Waldseemüller prefixed to Ringmann’s *Descriptio Europæ*, published as a part of Waldseemüller’s *Instructio manducationem præstans in Cartam itinerariam Martini Ilacomili*, we read: *Martine . . . qui cum pridem generalem totius orbis typum dedalissime publicaveris et non parvo iam tempore in describendis tabulis Ptolemæi magnam locaveris operam.*

spoken of as being in the service of the King of Portugal. But, after all, it is not so certain that Trithemius was wrong. The map itself, as Father Fischer has found it, is artistically and technically so perfect that it appears by no means likely that men capable of doing such work should be found in a mere village like St. Dié. It is, therefore, by no means improbable that the map was engraved at Strassburg, the nearest city, and the home of several noted printers. As Abbot Trithemius bought the globe and map cheap, the question naturally suggests itself what was the price of Waldseemüller's map. To this we can give no direct answer. But Laurence Fries's reproduction of the *Carta Marina* of 1516 sold for five guilders, and our map probably did not cost much more, certainly not more than twice as much. A guilder being worth fifty cents, Waldseemüller's map probably cost about five dollars. The value of money was greater then than now.

But what need of a lengthy demonstration that Waldseemüller did publish a globe and world-map? Is not this fact established by the very discovery of the Wolfegg chart? True, if the Wolfegg map bore Waldseemüller's name, the date 1507 and the name of St. Dié as its place of publication, there would be no need of this lengthy dissertation. But there, precisely, is our difficulty: The map is without name, date and place. We were therefore under the necessity of proving against doubters that Waldseemüller did publish a map, and must now further show that the Wolfegg map is the map published by the geographer of St. Dié. To do so, let us look up what we can find out about the Waldseemüller map and compare the data we discover with the map recently discovered.

His globe, Waldseemüller tells us, was small, and his map large. What is the size of the Wolfegg map? It is large not only as compared with the average maps of Columbus' time, but large compared with the maps of our day. It is about eight feet long by four and a half feet high.

The *Cosmographiæ Introductio*, when it tells us that in designing the *leaves*¹ of the world-map the authors had not followed

¹Nos in depingendis tabulis typi generalis non omni modo secutos esse. Ptholomæum præsertim circa novas terras.—*Cosmographiæ universalis Introductio*, at the end of ch. IX.

Ptolemy in every respect, informs us that his map was made up of several leaves or folios. The Wolfegg map is composed of twelve folios.

In various parts of the *Introductio* the map is spoken of either as *Cosmographia universalis*, or as *Typus generalis*. Both titles are found on the Wolfegg chart.

The *Introduction* states that the various countries are characterized by the symbols of their rulers, e. g., by the Papal Keys, the Sultan's Crescent, the Emperor's Double Eagle, etc.; and that shallow places in the ocean are marked by crosses. In the Wolfegg chart we find all these characteristic marks.

The Wolfegg world-map gives to the New World the name of *America*, as the *Introduction* proposes.

In the *Introduction* the author informs the reader that, in designing the map and globe, he followed Ptolemy, but not exclusively, inasmuch as in his map of the new discoveries he followed Portuguese marine charts. A careful study of the newly found map establishes the fact that the Wolfegg map has the Ptolemaic projection and that the representation on it of Europe, Northern Africa and Western, Central and Southern Asia is based on the edition of Ptolemy published at Ulm in 1486. Portuguese marine charts were the sources of Waldseemüller's picture of the New World; indeed, Fischer and Von Wieser have even succeeded in determining the very map, from which Waldseemüller copied his map of the New World.

Lastly, there are striking coincidences in the terminology found in the map and the *Introduction*.

This formidable list of coincidences more than suffices to prove that the map found by Father Fischer in the Wolfegg archives is indeed the long-sought map of Martin Waldseemüller. But, if further evidence is needed, it is at hand. The Swiss humanist, Henricus Glareanus, about 1510, made two greatly reduced copies of the world-map of the Geographer of St. Dié, as he calls Waldseemüller. He himself dwells with emphasis on the size of the map he copied, which he gives as his reason for making his reductions. A few years before the discovery of the Wolfegg chart these small copies of Glareanus were found, the one in the University

Library at Munich by Von Wieser, the second by Elter in the University Library at Bonn. This opportune discovery enables us to place the Fischer map alongside with undoubted copies of the Waldseemüller map of 1507, made only three years after its publication by a distinguished savant. The comparison is conclusive confirmation of the identity of our map with the Waldseemüller map.

But what does this map of Waldseemüller's tell us about itself, the history of cartography and the story of American discovery? Fortunately maps speak, and our map makes known to us many most interesting facts.

In the first place, the fact that a cartographer of Central Europe, dwelling in a small town of Lorraine, gave its name to the New World, throws a remarkable light on the direction the scientific culture of Europe was then taking. Not Spain nor Portugal were the first to appreciate the scientific importance of the new-found continent, and to utilize for scientific cartography the great discoveries made under the auspices of their sovereigns; nor Italy, the fatherland of Toscanelli, as well as of Columbus and Vespucci. It was the geographer of St. Dié, and its engravers and printers, who were, if not Strassburgers, closely connected with Strassburgers. The dedication of the *Cosmographiæ Introductio* to the Emperor Maximilian of Germany might suggest that his close connection with the royal house of Spain brought about this interest in the Spanish discoveries. But we know that Duke René's sources of information were in Lisbon and in Paris, just as we know that the German translations of Vespucci's letter to Lorenzo dei Medici were based on copies that came to Germany from Paris. Waldseemüller, as we have seen, drew his knowledge of Ptolemy from the edition of that geographer published at Ulm in 1486. It is plain that southwestern Germany had become a focus of scientific activity, especially in the geographical direction. Regiomontanus (Johannes Müller, of Königsberg) was one of the leaders of this movement, which was advanced not only by the men of St. Dié, Walter Lud, Ringmann, and especially Waldseemüller, but also by the physician Laurence Fries, who edited one of the later editions of the Strassburg Ptolemy of 1513;

Trithemius, John Schoener, Gregory Reisch and others. No doubt, the discovery of America gave a new impulse to these men. We may also safely assume that the enterprise of the Strassburg, Ulm and Augsburg printers greatly helped to swell and prolong the movement.¹ That these southwestern Germans, therefore, should have been the first to make the American discoveries a part of geographical science is not to be wondered at, for these men were primarily geographical theorists, while the Italian and Portuguese map makers had only practical aims. Waldseemüller's conception and publication of the first wall map, as far as we know, popularized the new discoveries, to which the numerous editions of Vespucci's *Novus Mundus* letter to Lorenzo dei Medici had already drawn attention.

What does the Wolfegg map of 1507 tell us of Waldseemüller's method of work? We find, as he tells us in the *Introduction*, that Ptolemy is his foundation, and by Ptolemy he means the Ulm Ptolemy of 1486. But even this Ptolemy, the work of Donnus Nicolaus Germanus, as Fischer taught in his book on the *Discoveries of the Northmen in America*,² was no longer the original Ptolemy pure and simple. But Waldseemüller is not content with copying Ptolemy. His maps of Italy, Spain and Gaul are combinations of the original Ptolemy with the modified maps in the Ulm edition. For the North of Europe, the map found in the Ulm Ptolemy is modified in accordance with a special map of the north countries, dependent on Donnus Nicolaus Germanus and Claudius Clavus. But he introduces other changes in the representations of Europe, to specify which would carry us beyond our limits.

The Ptolemaic map of Asia is profoundly modified, especially in its eastern and central portions. As usual, Waldseemüller shows good judgment in choosing his guide; he follows the information furnished by the great Venetian traveler, Marco

¹It may not be amiss to point out that the beginning of this tide of scientific progress lies some fifty years prior to the Reformation, and that nearly all the men connected with the World-Map of 1507 were clerics, Waldseemüller and Lud were canons of St. Dié, Trithemius was an abbot.

²A translation of this work by Mr. B. H. Soulsby, of the British Museum, has been published by Herder, of St. Louis, Mo.

Polo. In the north and east of Asia, in the Indian Ocean, the names of places are taken from that writer; this is also true for Madagascar and Zanzibar. The names of the places in these parts of Asia Waldseemüller took mostly from the Venetian traveler's text; but the outlines were taken from an older map, based on Marco Polo's travels. How carefully and thoroughly Von Wieser and Fischer carried out their researches appears from their success in identifying the very edition of Marco Polo, from which Waldseemüller took the names for this part of his map. It was that prepared by Fra Pipino, either in manuscript or in the undated Venetian black letter edition.

We see that Waldseemüller combined rightful respect for the master of ancient geography with the spirit of progress. He retained the old when he judged it to be good, but he did not reject the new. In choosing his authorities, his judgment was equal to his learning, for he could not have selected better guides than Donus Nicolaus Germanus, Claudius Clavus and Marco Polo in his endeavors to correct and expand Ptolemy. The same correct instinct led him in dealing with the discoveries in the New World. Or shall we say that it was good luck that favored him here? For he made use of the sources of information that he could reach, and these no doubt were scanty enough. How important this part of his *Cosmographia* was in his judgment, appears not only from his contrasting the description of the newly found countries with the geography of Ptolemy, but also from his printing in the uppermost part of his great chart two small hemispheres, the one a picture of Ptolemy's globe, the other a representation of the discoveries unknown to Ptolemy.¹ The impressive portrait of the old Greek scientist appears alongside of the former, exhibiting his work, so to say; alongside of the New World hemisphere floats the figure of Amerigo Vespucci. At this time Waldseemüller regarded the Florentine navigator as the

¹These hemispheres have been long known to geographers. They appear in the introduction to John Stobnicza's edition of Ptolemy, published at Krakau in 1512. As Stobnicza reprinted the maps without acknowledgment, modern scholars now for the first time learn of their relation to Waldseemüller's great map.

discoverer of the New World; he tells us so clearly in the *Introduction* and on the map itself. The publication of Vespucci's *Four Voyages* in conjunction with the *Introduction*, makes it, so to say, the introduction to the part of the cosmography delineating the New World. Still the *Four Voyages* contained but little material for the cartographer, but few names, and even less matter to guide him in the construction of the coast lines. Whence, then, did Waldseemüller derive his cartographic information?

In the preface prefixed to the supplement to the Strassburg Ptolemy of 1513, which was Waldseemüller's work, the editor tells us: "A marine chart, also called hydrography, designed in accordance with most reliable explorations by a certain admiral of the Most Serene King of Portugal, Ferdinand, and lastly revised by other explorers, was most generously handed to us to be printed by the courtesy of the most illustrious Duke of Lorraine, now peacefully dead."¹ Though this was written in 1513, the map was loaned to Waldseemüller long before, for Duke René died in the year 1508 (December 10). The Ptolemy, as was remarked before, was in contemplation as early as 1505, and the map was one of the materials to be used for the Ptolemy and actually used for the great wall map of 1507. Here, then, we come upon the very map from which Waldseemüller drew his design of the New World. Now, the basis of this map was the map of a "certain admiral." Who was this admiral? All know who is meant by "the admiral" in the history of the geographical discovery of the closing fifteenth and opening sixteenth century. Columbus was the admiral of King Ferdinand, not of Portugal as our text has it, but of Spain. Either Ferdinand must be wrong or Portugal. Closer reflection favors the conclusion that Ferdinand is right and Portugal wrong. Now in the early history of American discovery up to about 1498 only Columbus had the right to explore, and only he and the royal Council of the Indies had his maps. In 1498, however, Bishop Fonseca, the head of

¹Charta autem Marina, quam Hydrographiam vocant, per Admiralem quendam serenissimi Portugalie regis Ferdinandi, ceteros denique lustratores verissimis peragationibus lustrata; ministerio Renati dum vixit nunc ple mortui ducis illustriss. Lotharingie liberalius prelographationi tradita est.

this bureau, contrary to law and the privilege of the Genoese admiral, delivered a copy of Columbus' map to his relative and favorite, Alonso de Hojeda, who made use of it on his voyage of discovery. Now among the prominent officers of Hojeda's fleet were Amerigo Vespucci and Juan de la Cosa, the latter an experienced mariner and the author of the oldest extant map of America (1500), the former afterwards the chief pilot and official cartographer of Spain for the Indies. If now we recall to mind that both in the *Introduction* and on the map itself Waldseemüller speaks of Vespucci as his chief authority, it would seem natural to think of Vespucci or one of his friends as the author of the marine map, lent to Waldseemüller by Duke René, and the Wollegg chart itself, in its American part, as built up on the work of Vespucci, which in turn was based on the map of Columbus lent to Hojeda.

Let us now see what our world-chart itself tells us on this point. Von Wieser and Fischer have most carefully compared it with the earliest maps¹ of America now accessible to the student of geography. The last and by no means the least valuable part of their work consists of a synoptical table exhibiting in parallel columns the names of places found on the Hamy, Cantino and Canerio maps on one side and the three Waldseemüller maps of 1507, 1513 (the Strassburg Ptolemy) and 1516 (the *Carta Marina*) on the other. The Cantino chart bears date 1502. Ruge² tells us it was made for Duke Ercole d'Este and that it is based on Portuguese sources. Indeed he holds that the north coast of South America is copied from Vespucci's maps drawn during his voyage with Alonso de Hojeda. The original is in the *Biblioteca Estense* at Modena. The Canerio map, which is now preserved in the archives of the *Service Hydrographique de la Marine* at Paris, is the work of the Genoese cartographer Nicolas Canerio. It bears no date, but it is placed by Ruge shortly after 1502.³ In this case, likewise, Ruge, with Harrisse, declares that Vespucci's notes of the coast of South America served as the model of

¹They used the originals, not reproductions.

²Sophus Ruge, *Die Entwicklung der Kartographie von Amerika, bis 1570*, p. 57. This is *Ergänzungsheft* No. 106 to Petermann's *Mittheilungen*.

³*Ibid*, p. 37.

Canerio's chart. The language used is Portuguese, with an admixture of Italian and some Spanish, as might be expected in Vespucci's works at this time. It gives more names for the coast of South America and is generally more complete than any other early map of America. Ruge unhesitatingly asserts that the representations of South America found in the Strassburg Ptolemy of 1513, which we know to be Waldseemüller's design, is drawn from the same source as the map of Canerio. The third map found in Von Wieser's and Fischer's synoptic tables, they call the Hamy map from its present owner. It formerly belonged to Mr. Richard King, of London. Mr. Hamy dates it 1502, other experts 1504. It is likewise a Portuguese work. If now we inquire what is the result of the comparison made by our Austrian geographers, the answer is clear and positive. Not only was the Canerio map one of the sources used by Waldseemüller, but it was his principal authority. The names of places in the New World in both maps agree without a single exception, the only difference being that Waldseemüller has Latinized some of the names on the Canerio map. In the parts of Africa likewise which had become known through the explorations of Vasco de Gama and other navigators, from the tropic of Cancer to the Cape of Good Hope, and on the eastern coast from the same cape to Melinde, the two maps exhibit practically the same series of names. The Portuguese *Padraos* (symbols) on both maps are found in the same localities, and show the same design. The banners, with the escutcheons of the sovereigns of the various countries, are established in the same spots. In the very same place in South Africa both maps display a huge elephant. Add to these resemblances, striking enough, it must be admitted, the occurrence of the same errors and the same misspelling, and it is impossible not to see the close relationship of these charts. Here are a few examples: on the Canerio map a little north of the Island of Spagnolla appears a small island, with the legend *Laonize mil virgines*, which Waldseemüller calls *Laonize mil virginum*. A glance at the Cantino chart explains the enigmatical name. The same island appears there as *Les onze myls virgines* (the eleven thousand virgins). Cosa has *Haiti*, Cantino

Haitij, Canerio *Cary*, Waldseemüller *Carij*. On the western coast of Africa we find the following parallel names:

CANTINO.	CANERIO.	WALDSEEMÜLLER.
ilha de Coanz.	ilha.	insule.
pta de Rescate	porto deg	porto deg
rio de San Juan	Rio	Rio
punta de doffio	porto deto	porto deto.

A glance at these names will convince us that the third column is a copy of the second, while Canerio himself mutilated the names in the Cantino column. The filiation of the maps is transparently clear; Canerio's map is the original of Waldseemüller's map of 1507. If we now bring to our aid the *Carta Marina*, the great marine chart published by Waldseemüller in 1516, our inference is most strikingly confirmed. The resemblance of this map to the Canerio map is so overwhelming in substance and even in size, that Von Wieser and Fischer declare that parts of the *Carta Marina* seem to be tissue paper copies of the older chart, and that it is a direct copy of Canerio's map.

Now, the later production of the German cartographer, though not a servile reproduction of the 1507 map, is yet in substantial agreement with it. It is true in some details our map deviates from the Canerio and follows a different original which the editors identify not indeed with the Hamy map, but with a map of the Hamy type. Now, both the Canerio and the Hamy charts are undoubtedly of Portuguese origin; the result of our combination therefore is in harmony with the statement of the *Introduction* and inferentially of the Strassburg Ptolemy of 1513, which declares that in preparing the American part of the world-map of 1507, Waldseemüller followed Portuguese guides.

The net result therefore of the investigation made by Fischer and Von Wieser is that certainly the Canerio map was one of the direct sources of the two maps found in the library of the Prince of Waldburg-Wolfegg. The judgment of Sophus Ruge laid down in his *Entwicklung der Kartographie von Amerika* (published in 1892), that the representation of Brazil in the

Ptolemy of 1513 is a copy of Canerio, is the stronger confirmation, as Ruge could not even guess that the map of 1507 or the *Carta Marina* would ever be found.

Canerio then is the original of Waldseemüller's map of America. Is there any evidence which connects Canerio with Amerigo Vespucci? We have no testimony that would warrant us in upholding the affirmative. On the other hand, indications are not wanting that make such a connection possible. The Canerio map is the work of an Italian cartographer, but in Portuguese. This fits Vespucci; even if he was not the draughtsman of Canerio's map, it may be a copy of a map by Vespucci. Vespucci was at Lisbon about the time when the Canerio map was designed, as well as when the representative of the Duke of Ercole of Este instructed his agent Canerio to secure for him a map of the new-found world. The Canerio map is the first map of America, as far as we know, which makes an attempt to catalogue the latitudes of the newly found lands,¹ and Vespucci, as appears from his letter to Soderini (if that is genuine) and from other sources, prided himself on his skill as an astronomer and scientific navigator, which naturally suggests that he would incorporate his observations in his cartographical productions. Lastly, Harrisse as well as Ruge have expressed their opinions that part of the discoveries recorded on the Cantino and Canerio maps are derived from Vespucci's notes made during the voyage with Alonzo de Hojeda. But all this does not establish the fact that Waldseemüller made use of any maps made by Vespucci, or that he ever stood in direct communication with the Florentine cartographer.²

This view finds confirmation in Waldseemüller's action regarding the name of the New World. On the map of 1507 he gives to Vespucci the credit of being the discoverer of America.

¹It gives the latitudes from 71° N. L. to 57° S. L.

²We are convinced that Amerigo Vespucci never intentionally had a part in appropriating the honors due to Columbus. But the entire story of the Florentine's career still stands in need of being cleared up. Nothing would contribute more to throw light on his story than the publication of a critical edition of Vespucci's letters. What is most tantalizing is the knowledge that such an edition has been ready for the printer for four years. The learned Florentine scholar, Signor Gustavo Uzielli, has been patiently waiting for the Italian Geographical Society to redeem its promise to publish the invaluable collection, only to be disappointed. Can nothing be done to hasten its issue?

The discoverer's *Four Voyages* are added to the *Introduction*, as a *pièce justificative*, so to say. The author knows something of Columbus, but not enough to excite any doubt in his mind as to the deserts of Vespucci. It may astound us that a professional geographer, otherwise sharp-witted and observant, should blunder so egregiously. But this blunder, as has been shown, is far more pardonable than the confusion between Spain and Portugal and between King Ferdinand and King Manuel, which we have met with more than once in the course of this study. Without doubt Waldseemüller blundered; but equally without doubt he meant to do right. When in 1513 he published the map of the New World in Schott's great Strassburg Ptolemy, the name of America, that is, the keyword, so to say, of the 1507 chart, is wanting and replaced by *Terra de Cuba partis Asiae*, and this exclusion is meant to be permanent, for the *Carta Marina* follows the Ptolemy, not the map of 1507. Indeed, our cartographer takes pains to state that the first to discover America was Columbus, the second Pedralvarez (Cabral), the third Amerigo Vespucci. Waldseemüller, better informed, corrected Waldseemüller, ill-informed. Neither pride nor obstinacy hindered his following the dictates of truth and justice.

The question remains: What influence had the world-map of the geographer of St. Dié on the world of science and the world in general? On the world in general the most clearly apparent effect is that this map gave to the New World its name. Waldseemüller could not undo the wrong he had done; America, he called the new land, because Amerigo Vespucci had, as he thought, discovered it, and America it remained, though he declared that Christopher Columbus was the first discoverer. How can this be explained? In the first place, men felt that the new geographical baby must have a name; it is so convenient to resume a long story in a single word. This is what Waldseemüller did when he gave the Florentine explorer's name to the islands and countries discovered by the Genoese admiral. The masses believed him when he said he named the New World after its discoverer, because he was their only prophet. One thousand printed copies hung up in library and counting house proclaimed that the land

newly found was America. We know how obstinately men will believe what has the authority of a printed document behind it. And where a hundred heard the name of America, probably not one learned that it was based on a mistake. It was a *fait accompli* and possession is nine points of the law.

The world-map of 1507 was the first wall map ever published, so far as we know. It was a happy thought in those days, when steam presses and mechanical type-setters were yet undreamed of. A picture of the world, displayed on the wall, spoke to hundreds, where Ptolemy's folios were reserved for the solitary student. No doubt the wall map stirred up curiosity and roused interest in geography, in its problems, in its most recent discoveries. The sphericity of the earth was known to Aristotle and Philolaos, but four hundred years after Aristotle, so clear-headed a scholar as Tacitus seems to have no idea of its meaning, and a thousand years after Tacitus, nay, fifteen hundred years later, the masses of mankind were convinced that they inhabited a plane. The average man hardly formed in his mind any image of the world he dwelt in. When books were scarce and readers few, a wall map was a geographical *Biblia pauperum*, a proclamation to the multitude. Waldseemüller's map, therefore, by its very form, and its very purpose, was an efficient instrument for the awakening of men's minds, for the dissemination of knowledge and for the popular spread of geographical truth.

But Fischer and Von Wieser have demonstrated in their book that the work of the cartographer of Lorraine also profoundly influenced the views of the learned and the course of geographical science. We have already seen that the humanist Abbot Trithemius spoke of it in enthusiastic terms, and that the copies of Waldseemüller's two maps found in the Castle of Wolfegg were the property of Johannes Schoener, one of the foremost geographical scholars of the sixteenth century, and the author of several globes, which represent not only the Old but the New World. One of these globes, that of 1515, is simply a reproduction of the Wolfegg map. Indeed, it is by no means impossible that the two Waldseemüller charts found by Fischer were copies that Schoener meant to use for future editions. But Schoener was not the only

cartographer who in the author's life time utilized, or to use the modern term, plagiarized, Waldseemüller's map of 1507. Henricus Glareanus, as we saw, made two reduced copies in manuscript, which confessed their dependence on the geographer of the Vosges. John Stobnicza, the author of an Introduction to Ptolemy, published at Krakau in Poland (1512), borrowed from our map the two small hemispheres, and forgot to say that he had borrowed, but not improved them. Another contemporary cartographer, Apianus, which is the humanized form of Peter Bienewitz, made a reduced copy of our map and inserted it into the Vienna Solinus edition of 1520; and the Pomponius Mela published at Basel in 1522, by Vadian, coolly declares that the map was designed, "*elucubratus est,*" by *Petrus Apianus*. Nor was this all. Bienewitz and Schoener continued the laudable work of diffusing science by repeating again Waldseemüller's work under their name, both in globe and map form. Among the men who testified their esteem for Waldseemüller's scientific achievements in the same concealed manner, were Joachim Vadian, Sebastian Münster, Gemma Frisius and Caspar Vopellius. We see the scientists of the sixteenth century were no scrupulous respecters of the intellectual property of others, though it may be urged in extenuation of their "annexations" that the author's name was not set down on the map of 1507. Even so late as the end of the sixteenth century the Transylvanian humanist, J. Honterus, reprinted our map with but slight modifications. If since the middle of the century the conception of the terrestrial globe, owing to the labors of men like Sebastian Münster, Abraham Ortelius, Hondius, Nicolai and Mercator, assumes an appearance greatly changed from the image thereof designed by Waldseemüller, this is the necessary result of new explorations, perfected methods and more careful observations. Withal, even in Mercator's projection, our authors have found traces of the influence of Waldseemüller's work.

The Wolfegg map of 1507 therefore challenges our interest not only as a curiosity, as the first map to give to our continent the name of America; it fills a gap in the history of cartography, it enables us to understand better the gradual development in the

art of map-making and marks an important step in the history of geographical science.

In conclusion we congratulate the editors of Waldseemüller's maps on the scientific, thorough and successful manner in which they have placed this priceless treasure-trove before the scientific world. We agree to the fullest extent with Prof. H. Wagner, one of the foremost geographical authorities in Germany, who, after a long and critical review of the work in the *Göttinger Gelehrten Anzeigen*, sums up his appreciation as follows: "It was especially fortunate that the discovery [of Waldseemüller's map] was made by a master thoroughly acquainted with the beginnings of cartography. A disciple of F. Von Wieser, J. Fischer, by his publication of a monograph on the Discoveries of the Northmen in America (Freiburg, 1902), proved conclusively his unusual competence by means of untiring search for sources difficult of access and by clever combination to throw new light on the dark history of the earliest cartography at the time of the renaissance of Ptolemy. And he could have found no better co-editor in his work, than the most thorough master of our science, as regards that age."

FREDERIC R. COUDERT,

Second President of the U. S. Catholic Historical Society.

BY PAUL FULLER.

Mr. Coudert, the second President of the Catholic Historical Society, died in the city of Washington on the 20th of December, 1903. His notable career, his exceptional gifts and his exalted character, were such as to call for a permanent record in the annals of the United States Catholic Historical Society.

FREDERIC RENÉ COUDERT was born in the city of New York on the 1st of March, 1832, and continued a resident of the city and identified with its interests until his death. He received his early education in the school established by his father, Charles Coudert, an officer of the Imperial Guard, who found it necessary to exile himself from his native country owing to political prosecutions after the Restoration. This training, under his father's able and watchful supervision, was such that at the early age of fourteen, he was ready for entrance to Columbia College, from which he graduated in 1850 at the age of eighteen, being chosen the valedictorian of his class. Many years later, in a public discussion, he had occasion to say that there were a few things upon which he was sensitive: the one was the land of his fathers; and the other, the Bark of Peter. Evidence of his devotion to these was never wanting. It began during his college career: when one of the professors, on the occasion of the Revolution of 1848, indulged in harsh strictures with reference to French achievements, the young scholar, whose knowledge of history was already sound and broad, was stung into a retort, which was cut short by an admonition that no discussion of "politics" was allowable. It was shown again by the selection and treatment of the subject for his valedictory—a review of the "Isms" of the day.

On leaving college, he took up the study of law in the office of Edward Curtis, at that time one of the leaders of the New York Bar, a prominent Whig, the friend and intimate of Webster, and at one time a member of Congress and Collector of the Port.

While pursuing his law studies, the young man wrote and translated for the press, being conversant with several modern languages.

Always a great reader and a close student, his preparation for the Bar was thorough; immediately upon his admission he entered upon the practice of the law, and from the modest beginnings with which every earnest member of the profession is content, his success, his influence and his reputation grew steadily and continuously until his pen and his voice were stilled and his mission ended.

An English traveler, happening to be present in the Supreme Court room at Washington while Thomas Addis Emmet was arguing a case, remarked that he brought to his aid incident and illustration from every phase of human experience and endeavor; the remark comes to mind when we consider the wide and varied sphere of Mr. Coudert's intellectual activities and the universal reach of his sympathies.

At no time did he confine his study and research, nor his active labors and co-operation, to purely professional subjects. His clear discernment early taught him that the greatest masters of their professions are those who do not content themselves with its technical training, but find in every field of knowledge and in all channels of life, experience and acquirements to strengthen and to elevate the vocation which, without such aids, tends to narrow its influence and lose its power. To this intellectual appreciation was added the moral conviction that no man's obligations to his fellows are discharged by even the most assiduous devotion to the exigencies of his profession, and that duty has many other calls upon him.

Very early in his professional career he lectured in aid of struggling churches, choosing such congenial subjects as Edmund Burke, with whose great conceptions of governmental duties and

responsibilities he was always in unison; John Philpot Curran, and others of that galaxy of the Irish Bar who united mastery of their professions with passionate devotion to their country, and who irradiated their toilsome pathways with unfailing humor and abundant wit.

Under the auspices and in aid of the work of the Catholic Union, that small but laborious body of men who so long and so prudently watched over the interests of Catholics in this community, Mr. Coudert carried on a more serious work in a series of lectures, which, under the titles of "Morals and Manners," "Lying as a Fine Art," and "The Church and the Bar," confuted calumnies against the Church and dispelled many popular misapprehensions.

The wide sympathies of the man and the corresponding activity, to which I have alluded, brought their burden and their reward. Opportunities are never wanting to the man who is ready for them. The St. Vincent de Paul Orphan Asylum benefited by his counsel for years; during ten years he presided over the work of the French Benevolent Society, quieted dissensions, extinguished enmities, and welded into a potent and beneficent instrument that worthy institution; for years he was President of the Alumni Association of Columbia, and brought to its development inspiring influences born of his great love for his Alma Mater, infused into their annual reunions an earnestness and at the same time a sprightliness, a brilliancy, which became a tradition that has outlived his term.

As to politics, he held it to be "the duty of every good citizen to become, at some time or other, and to some extent, an active factor in the working of the governmental machinery," but this he also held might be "more effectually done by those who ask no reward from the powers that be, and no salary from the public treasury for being outspoken and brave." He early held the presidency of the "Young Men's Democratic Club," since known simply as the "Democratic Club"; for many years he was president of the Manhattan Club; no political campaign passed without some contribution from him, in speeches, or letters, or pamphlets, or quiet conferences. In 1876

he was one of the committee of citizens who visited New Orleans in the hopeless endeavor to bring the influence of public opinion to bear upon the "Returning Board," whose fairness or unfairness was to decide the presidential election of that year. In 1892 he led the revolt in his own party, which defeated the attempt to set aside the name of Cleveland as New York's choice for the presidency, and in 1893, he performed a similar office of successful protest against the elevation of Judge Maynard to the Court of Appeals. He was always an enlightened and consistent Democrat in national politics, and was insistent upon what he called "decent political methods and the subordination of personal interest to the public good." He always declined public office, even on the Supreme Bench—with one notable exception—the inconspicuous post of member of the Board of Education of the City of New York, an unsalaried office, in which he labored with unusual zeal.

The Presidency of the Bar Association; his appointment as delegate to Antwerp, in 1878, to aid in the Revision of the Rules of General Average, and as delegate to the International Conference at Berne, in 1880, to consider the codification of the Laws of Nations; his lectures on International Law before the Naval War College and the University of Pennsylvania, and the lectures delivered on International Arbitration before the Union League Club, at Chicago, are instances of labor freely undertaken in discharge of the duty, which he conceived to be the proper response to the call of public spirit.

To these may be added his witty and spirited reply to the younger Dumas' plea on behalf of a divorce law in France. The law proposed by Deputy Naquet would have permitted divorce upon the bare disagreement of the married couple. This was an assault upon his creed as well as upon his dearest convictions, and the reply was a defense of his faith.

For throughout his life he was a man of faith; in 1887 he was selected by Columbia College as the orator on the occasion of her centennial celebration, and in his address gave the warning that:

"The great complaint of thinking men to-day is, that the

rising generation, into whose hands the direction of public affairs must soon fall, has lost or is losing its faith.

"If men have really lost the faith which cemented modern society, or if they are in danger of losing it, then is the world face to face with a new peril."

A year later, summing up in the "North American Review" the controversy between Colonel Ingersoll and Dr. Field, in which Mr. Gladstone was led to take part, he deprecated the discussion, which must of necessity be fruitless, as the adversaries did not start from any common postulate, and added this public profession of his faith:

"Human reason looks on helpless and silent, when it contemplates the Infinite, the Eternal, the unknown; the divine scheme may, by the aid of Faith and Reason combined, be made clear to the minds of men, but the initial obstacle in Mr. Gladstone's way consists in this very requirement that Faith should play a part, and an important one, in the demonstration of revealed truth. This proposition his adversary openly derides.

"What, then, is Faith, and what part does it play in the discussion or acceptance of Divine Truth? The sacred volume tells us in no uncertain words that Faith is the credence of things unseen; that we must accept these things as little children; that they are happy who have not asked to see, but have believed."

Reserved and unostentatious with reference to his creed, he was yet always ready to labor for it; whenever occasion called he was the adviser, the spokesman, the warm advocate of whoever or whatever could aid and uphold the rights of Catholics and the integrity of the Church, in this or other lands. Whether it was to argue before a legislature on the Freedom of Worship bill; to plead for a fair distribution of school moneys; to urge the Constitutional Convention not to disregard the rights of dependent children to be instructed in the faith of their fathers; to give public expression of loyalty to those in high ecclesiastical office, he never put by an opportunity of giving his aid and attesting his fidelity to the Church in which he lived and died.

It was in this spirit that he co-operated with the Catholic

Historical Society, and accepted its presidency. As he said, in answering to a toast of the Society, in 1886:

"If you will look wherever blood has been shed for human liberty on American soil you will find Catholic blood. You will find some who are not clad in blue uniforms, but only in the simple garb of the missionary priest, with no weapon but his cross, with no support but his staff, but yet having something greater than weapon or staff—fidelity to his faith. The record of the illustrious pioneers of our Church in this country has yet to be written; and let me tell you, you will be proud to transmit to your posterity the proof that whatever else may be said—whatever enemies may have invented or partisans may have asserted, the Catholic Church has planted upon this soil the seeds of civil and religious liberty. From the earliest days to the days when, in our own Civil War, the humblest of her sons went forth to do battle for the right, they never flinched, they never turned their backs upon the flag; and they deserve that pious hands and pious memories should embalm their names in the history of our land, and that as Americans we should be proud that we are Catholics, and as Catholics be proud that we are Americans."

Laborious student as he was, stored with the histories of the past, he was eminently a man of his day; the glories that had gone did not obscure his vivid realization of the achievements of to-day, nor of the splendid opportunities of to-morrow. He realized what a French Dominican writer has recently put into this form:

"Quiconque n'aime pas son temps, blasphème la Providence. Quiconque ne travaille pas pour son temps n'est plus qu'un inutile, déclassé dans l'ordre du temps comme d'autres le sont dans l'ordre de l'hérarchie sociale, et digne de s'entendre adresser le mot sévère de l'Evangile à l'égard du figuier stérile: 'Pourquoi occupe-t-il la terre?'"

He was full of appreciation for the good that surrounds us; he looked for it, he found it and he aided it.

Space is wanting, and this, perhaps, is not the place to recount his professional characteristics nor his professional triumphs and honors. It will be enough to note that, free from

self-seeking as he was, calls came to him from eminent sources; from an administration adverse to him in politics came the invitation to take part, on behalf of the United States, in the famous controversy as to the respective American and British rights of seal fishing in the Behring Sea; and from another administration, the call to take part in fixing the boundary between Venezuela and British Guiana, at a time when, upon the recognition of that boundary, depended the momentous question of peace or war between Great Britain and the United States.

A few words as to the personal characteristics which were peculiarly his own, may not inappropriately close this inadequate sketch.

Most men exhibit but one phase of character to those who meet them in only one relation of life. The merchant is one thing to his customers, the lawyer one thing to his clients or his opponents, but most show quite another character in their social relations. Any one who met Mr. Coudert in his office, or in the courtroom, at the club, in political consultation, or in the tranquil leisure of his home, recognized the same character, the same man. He was one—complete—entire. His relations with his fellow-men—his conduct, in a word, was based upon elements which could not vary, so that to all, wherever he met them, he presented the same openness to receive impressions from his interlocutor, the same unvarying readiness to hear, to know, to serve, the same quick sympathy which showed an instant comprehension of his hearer's attitude, whether or not he shared it.

Of course the more intimate the intercourse, the further did one penetrate into this mind, open as it was, and the more could one draw from its riches; but to all the mine was ever open.

Gifted with almost intuitive insight, he discovered the weakness of an adversary's case, or of a false statement, with lightning quickness, and this natural gift he supplemented by a subtlety of analysis which tested and confirmed his estimate; possessing a gift of humor which instantly revealed to him whatever was grotesque or amusing in a situation, he relieved the dullest tasks by constant flashes of merriment, or in turn flayed with the lash of his wit, or burned with the flame of his sarcasm, the

shams and pretences that stood in the way of justice. In keen raillery he was a master, yet his innate gentleness prompted him rather to a kindly humor, so that the deft hand made no deeper incision than was requisite, and seldom left any venom in the wound.

Remarkably open to the influences of emotion, he was ever on the watch to prevent its too exuberant manifestation, taking refuge from pathos by unexpected transitions to humor. Yet in the notable Centennial address, at Columbia, he told his grave auditors that "no man need blush because his heart beats high and his speech grows warm for his country, his home or his faith, nor because a tender chord binds him to the mother that made him what he is. True sentiment is not weakness; it is strength. It makes fragrant the commonplaces of life; it throws a purple mantle over the humblest occupation, and keeps alive the sacred fires in the temple of pure and genuine manhood."

Throughout the many conflicts which are the lot of his profession, and those in which the contests for pure politics and honest government involved him, untiring and merciless as were his assaults upon the wrongs he sought to right, he was hampered by an invincible reluctance to hurt the individual, and even when his indignation was directed against a particular wrongdoer, it seldom long survived the occasion of the attack. To speak of his integrity of motive in every action of his long career, would be an offense to a conscience that never knew what hesitation was between the straight and the crooked path—indeed, never seemed to see any but one path.

His was indeed a blythesome spirit, ever hovering a little above the dullness of our common traffic; a kindly heart, ever a little aloof from the bitterness of daily strife, viewing the failings of his fellows through the softening haze of an enduring sympathy. Green be the turf above him! Of him it may indeed be said, not in the latitude of poetic phrase, but in all soberness of statement:

None knew him but to love him;
None named him but to praise.

THE EARLIEST JESUIT MISSIONARY EXPLORERS IN FLORIDA, MARYLAND AND MAINE.

BY REV. JOSEPH M. WOODS, S.J.

THE missionary spirit has always been active in the Catholic Church ; at no time was it more so than when this great continent of ours was added to the discoveries of the dauntless explorers of Europe.

The Franciscans, the secular clergy, the Dominicans, Recollets, Sulpicians and the Jesuits have all left after them the memories and the monuments of their heroic deeds. We may say truly that every portion of this vast territory of the United States bears the consecrated marks of their hallowed toil. They were the pioneers in civilizing the natives and bringing them to the knowledge of the one true God, and His one true religion. North, South, East and West, turn where we will, the vision of the cross—that undoubted sign of Catholicity—erected by their hands, looms up before us.

It was not enough in the designs of Providence that a Catholic, Columbus, under the auspices of a Catholic government, should make this continent known to the world. More still, Catholic missionaries were to be the first to sacrifice their all to dedicate it to God. Indeed, this soil is our own, and nowhere should a Catholic be more at home than in these United States.

It is clear that we cannot attempt in the space at our disposal to recount, even in a hurried manner, the journeys, the explorations, the discoveries, the trials, the martyrdom of all these pioneers and their successors, though a bird's-eye view, or a rapid, clear-cut sketch of it all, would be of fascinating interest, and serve for our strengthening and our glory and our comfort.

We shall confine ourselves to the members of the Society of Jesus. Nor may we follow even all of these or many of them in

their missionary excursions. That would lead us too far afield. We limit, therefore, this paper to a sketch of the earliest Jesuit missionary explorations in Florida, Maryland and Maine. We begin with the mission of Florida.

This land, Pascua Florida, embracing in the old Spanish geographies the whole of North America from Labrador to Mexico, had been the field of missionary efforts from the days when Ponce de Leon established on the peninsula his first posts in 1521. Up to the year 1565 no Jesuits had accompanied any of the expeditions. In this year, March 20, Pedro Menendez de Aviles, a hardy mariner and a rough one, of gruesome memory, whom Parkman calls a "pious cut-throat,"¹ yet no more of a cut-throat than the English and French adventurers of the times, to whom he meted out the same measure of cruelty which they had meted out to the Spaniards, received a patent from Philip II of Spain, by the provisions of which he was required to sail for Florida, conquer it, settle it and strive for the conversion of the natives through missionaries whom he was to take with him.

His armament, consisting of twenty vessels, was not ready until June. On the 29th of this month, in 1565, Menendez sailed from the port of Cadiz. While this fleet was in preparation St. Francis Borgia, then General of the Jesuits, was requested by King Philip to send twenty-four members of his order to found a mission in Florida. As it was impossible to grant so many, the Saint selected three of his religious for the purpose—two priests and a lay brother—Father Peter Martinez, John Rogel and Brother Francis Villareal, men of tried and eminent virtue.² These true, zealous and picked men were the first of the many Jesuits to set out for the New World, and the first of their order to put foot on what is to-day the territory of the United States of America.

They did not sail from Cadiz, but from the port of San Lucar, in a Flemish ship.³ This voyage was pleasant enough. No catastrophe overtook them until within a few leagues of the

¹Pioneers of France in the New World, p. 161.

²Sacchini, Hist. Soc. Jesu, part III, p. 86, Vol. III.

³Shea, Catholic Church in Colonial Days, Vol. I, p. 142. (Sacchini, l. c., p. 86.)

land they had come to evangelize. Under stress of heavy weather, the vessel carrying the missionaries was separated from her consorts. It was a genuine misfortune. Ignorant of their position, not knowing the direction in which the Spanish settlements lay, their only plan was to send a boat ashore to inquire of the natives. It was difficult to get sailors to volunteer for the hazardous venture. To reassure those who were willing to run the risk, Father Martinez offered to accompany them. Hardly had they reached the shore in safety when their ship by a sudden storm was driven out to sea. The condition of the little party was critical. As they had left the ship intending to return to it soon, they were without compass or food, or articles wherewith they might obtain food by barter from the Indians.

Desperate, they struggled on partly by land, partly by water, receiving little or no aid from the natives, who suspected them, and seemed more ready to make a meal of them than give them one.

Their place of landing, as we now know, was not far from the mouth of the St. John river, where the Spaniards had a settlement, called San Mateo. While endeavoring to reach this port, and when almost within sight of it, though the party did not know it, they were attacked by the savages. Several were slain. Father Martinez was captured and put to death on the Island Tacatacura, now called Cumberland, a few miles from the mouth of the St. John. He was the first Jesuit to crimson the soil of the United States with a martyr's blood.¹

Father Rogel and Brother Villareal were, in a sense, more fortunate than their martyred companions. They reached the main body of the expedition in safety, and at the request of Menendez retired to Havana to study the language of the Indians of Southern Florida. How long they remained in Havana we cannot say. In March, 1567, we find Father Rogel at Charlotte Harbor, on the western shore of the peninsula, where a Spanish port had been established and a Catholic chapel erected. Here he acted as chaplain to the soldiers and missionary to the Indians until 1568, when Menendez, who had gone to Spain for supplies

¹Sacchini, l. c., pp. 87-88; Shea, l. c., Vol. I, pp. 142-143.

and reinforcements, returned, bringing with him a new corps of Jesuits, priests and brothers. The priests were Father John Baptist Segura, who had been appointed Vice-Provincial of Florida by St. Francis Borgia, and Fathers Gonzalo del Alamo and Antonio Sedeño; the brothers were John Carrera, Peter Linares and Dominic Baez.¹

With this new accession of reinforcements new missions were begun. Father Segura and others, after remaining a short time at St. Augustine, took up their work among the tribes of the Province of Carlos, Tacoboga and Tequesta, i. e., in the region about Cape Cannaveral and Appalache Bay.² Father Sedeño, with Brother Baez, established himself at Guale, now Amelia Island, with its city of Fernandina, on the very boundary between the present States of Florida and Georgia, and hence he may be rightly regarded as the pioneer priest of Georgia. Father Rogel fared still farther north, and made the central point of his labors the post of St. Helena, on Port Royal harbor, South Carolina. The foundation of Catholicity in South Carolina dates from this sojourn, and the year is 1568.

Meagre as are the details of these earliest Jesuit explorations in Florida, of this we are sure: they dotted the State, as well as a portion of Georgia and South Carolina, with the cross of the missionary. They traversed the whole stretch of the eastern coast from Port Royal to the southern extremity of the peninsula, and in all likelihood explored the western coast on the Gulf of Mexico. We of to-day, who so easily and so luxuriously annihilate space in ocean grey-hounds, on flying expresses, or in red-devil automobiles, can scarcely appreciate, even with the aid of the imagination, the herculean toils of these simple-minded and apostolic men.

Yet, in spite of their labor and their prayers, the savages corresponded so little to their exertions that the Fathers wrote

¹These are the names given by Sacchini in his *Historia Societatis Jesu*, Vol. III, p. 200.

Shea, in *The Catholic Church in Colonial Days*, vol. 1, p. 143, says ten were sent, and then gives eleven names. He puts Carrera among the priests, and gives three additional brothers: John Baptist Mendez, Gabriel Solis, Peter Ruiz, John Salcedo, Christopher Redondo.

²History of the Catholic Missions, Shea, pp. 57-58.

discouragingly to St. Francis Borgia and proposed abandoning, for more hopeful harvests, so stony a vineyard. Answering them, the General urged them to persevere, and to encourage them sent out to Florida in 1569, as additional missionaries, Father de Quiros and several brothers.

The arrival of this new band brings us to the events which connect the mission of Florida with that of Maryland. Here are some facts we must bear in mind.

Menendez had long cherished the idea of occupying Chesapeake bay. "His plan, as subsequently exposed at length in his letter to Philip II of Spain, was first to plant a garrison at Port Royal, and next to fortify strongly on Chesapeake bay. He believed that this bay was an arm of the sea, running northward and eastward, and communicating with the Gulf of St. Lawrence, thus making New England with adjacent districts an island. His proposed fort on the Chesapeake, securing access by this imaginary passage to the seas of New Foundland, would enable the Spaniards to command the fisheries on which the French and English had encroached, to the great prejudice of Spanish rights. Doubtless, too, these inland waters gave access to the South Sea, and their occupation was necessary to prevent the French from penetrating thither."¹

Menendez, therefore, resolved now to secure possession of the bay. Sole master of the whole Atlantic coast by his needlessly cruel victory over the French Huguenot adventurers, he put his long-cherished project into execution.

On August 5, 1570, the expedition sailed from St. Helena, on Port Royal harbor, South Carolina. The mission colony consisted of Fathers Segura and de Quiros, the lay brothers Gabriel Gomez, Sancho Zevallos and Peter de Linares. With them were some Indian boys, probably from the Jesuit school at Havana, who may be regarded as novices or catechists. To these must be added Don Louis de Velasco, an Indian, who, because of the prominent part he played in the fate of the colony, requires a special notice for himself.

Here is what we gather from the chronicles of the times about

¹Pioneers of France in the New World, Parkman, p. 92.

him. His native place was probably Axacan or Jacan, in the country of the Chesapeake, not far from the Potomac river. Over this district his brother ruled as chief. Willingly or unwillingly, Don Louis had been put aboard a Spanish vessel during an earlier voyage of the mariners of that nation to the waters of Virginia and Maryland. Taken to Spain, instructed in the Christian religion, he was baptized at his own request, receiving the name of his patron, Don Louis de Velasco, Lord of Vassallos. At the time of the expedition to the Chesapeake this Indian Christian and adopted Spaniard was a grave, intelligent man of about fifty years, well versed in Spanish affairs and to all appearances sincere.

With every mark of joy, Louis volunteered to return to his native land of Axacan and do all in his power to further the labors of the missionaries. With the influence and support of such a man, they thought they would not need any Spanish aid, and as experience had shown on more than one occasion that soldiers were sometimes a detriment to the mission they were intended to protect, the Fathers determined to trust themselves alone in the hands of the Indians.¹

They crept along the Atlantic coast around Cape Henry, by Hampton Roads, into the Chesapeake, and entering the Potomac they reached the country of Don Louis. We agree with Shea that this country was on the Potomac, or between this river and the Rappahannock, and included the neighboring territory. The Indians had, as their hunting grounds, the historic field of Bull Run and the site of the city of Washington, now the national hunting grounds of the great civilized tribe of office seekers.

“On the Potomac there is to this day a spot called Occoquan, which is near enough to Axacan to raise a suspicion of their identity. Not far below it the Potomac and Rappahannock, in their sinuous windings, approach so closely as to increase the resemblance to the country described by the missionaries.”²

The editor of the Woodstock Letters in 1884 had doubts about this conclusion, and he wrote for further information apropos

¹Historia Societatis Jesu, Sacchini, Vol. III, p. 323.

²Shea, Catholic World, Vol. XX, p. 851. This is Shea's opinion.

of an article in the *Catholic World*, November, 1875, to the distinguished historian and eminent authority on the Indian missions.

The following reply was received:

"I wrote the article in the *Catholic World*. . . . I wrote my paper with Menendez' correspondence, reports of official pilots, letters of Fathers Segura and Quiros, as well as Tanner, and extracts from the Chrono-Historia de la Provincia de Toledo. These results I have never had any occasion to doubt; there is no more difficulty in locating Axacan or Jacan, as it was often written, than in locating St. Augustine or St. Helena."¹ We are familiar, then, with the spot. The Washington Monument and the spires of Georgetown University are almost within reach of the eye.

Here the colony landed on September 11, 1570. There was nothing to be seen of all the fair things Don Louis, their guide, had prepared them to expect. Though received kindly by the savages, the country was in wretched plight. "The Lord," writes Father de Quiros, "has chastised it with six years of sterility and death, which have left it very thinly inhabited compared to what it used to be."

Mindful of the exhortation of St. Francis Borgia to persevere in the work, and of the interest of Menendez in the success of their attempt, the Jesuits resolved to stay and face all hardships. Here at Occoquan, in Virginia, at no long distance from the University where their brethren have taught the youth of the land for over one hundred years, the first white inhabitants of this part of America, Father Segura and his companions, before the close of September, 1570, offered the Sacrifice of the Mass in their rude log house, part chapel and part dwelling. Here, too, were they to lay down their lives, and with their blood hallow a soil with a consecration nobler and holier than that hallowing it received three hundred years later from the blood of the combatants who fell at Bull Run, Fairfax Court House and Fredericksburg.

There is little left to record of this the earliest Jesuit mission in Florida. The ship which had brought the colony to Axacan

¹Woodstock Letters, Vol. XIII, p. 383.

returned, promising to bring back speedy help. But as the weeks wore on the hope of relief from St. Helena faded. Their countrymen had left them to their own resources. Don Louis, who had remained with the missionaries for a time as their interpreter and teacher, deserted them and retired to the village of his brother, a league and a half distant. In February, 1571, Segura sent Father de Quiros with Brothers Solis and Mendez to urge the deserter to return. But Louis had again become the savage of the wilderness. He, with his fellows, greedy to possess what little the missionaries had, treacherously slew them. Only one of the party of eight, Alphonsus, the Indian boy, escaped through the friendly interference of a native.¹

St. Francis Borgia, on learning of the death of Father Segura and his companions, and seeing the apparent hopelessness of a permanent Spanish settlement in Ancient Florida, recalled the members of his society.

Here ends the first chapter of the present paper. The expedition was not what we would call successful. Nor was it an utter failure. If this were so then the blood of martyrs would not be the seed of Christians.

The ashes of the martyred band have long mingled with the dust of the wilderness, and from those ashes, which once embodied the sublimest spirit of self-sacrifice and zeal for religion, there was to spring a new colony of black robes as eager to do and die as their brethren in whose blood Virginia of the United States of America was baptized Catholic years before the cavaliers, so-called, put foot on its shores.

The Catholic Church never dies, and it is just as true that Catholic missionaries never die. The race is imperishable. The mission to the Indians of the Chesapeake and its great tributaries, which ended in the triumphant death of the Spanish Jesuits, was after all but the foundation of the mission of the English Jesuits under Father White to the Indians of those same shores sixty-three years later. This is the reason we take up here the expedition of the earliest Jesuit pioneers to the land of the Ark and the Dove.

¹Shea, *Catholic Church in Colonial Days*, Vol. I, p. 149.

Merry England in the days of Charles I was not a pleasant home for Catholics who feared God more than man, and who loved their faith better than station, wealth or quiet life. Under circumstances of this nature they found little to attach them to their native land, and they cast about for an asylum in some other country where proscription for conscience might cease, and the practice of their faith be possible in peace and security.

The beautiful country around the waters of the Chesapeake, cheering accounts of which had been brought by odd voyagers to the Virginia Colony, invited their efforts. Sir George Calvert applied to Charles I for a patent to establish a colony on unappropriated lands lying contiguous to the Chesapeake, and the King, remembering the nobleman's services to the crown, issued the desired letters June, 1632, and assigned to the land therein given to Lord Baltimore the name of Maryland.

Sir George Calvert died before the execution of these letters. His son, Cecil, who succeeded to his father's titles and rights, applied to Father Blount, the first Provincial of the English province, and to the General, Mutius Vitelleschi, for some members of the society "to attend the Catholic planters and settlers and to convert the native Indians."

It was arranged that Father Andrew White should accompany the pilgrims. To him were assigned as companions and co-workers Father John Altham and a lay brother, Thomas Gervase.¹

They sailed on St. Cecilia's day, November 22, 1633, in the *Ark* and the *Dove*, from Cowes, in the Isle of Wight. During the voyage the *Dove*, a smaller and less seaworthy vessel than the *Ark*, was parted from its consort and given over as lost. But Divine Providence heeded the prayers of the exiles, and before reaching land the pinnacle rejoined the *Ark* and together they glided peacefully between the capes, Henry and Charles, into the bay. We can easily recognize the location. The duel of the *Monitor* and the *Merrimac* was fought here during our Civil War.

Anchoring for a brief while off Old Point Comfort, where now the grim cannon of Fortress Monroe menace the invader, the

¹W. L., Vol. IX, p. 168.

colony proceeded up the bay to the territory embraced within the Charter of Maryland. They turn the capes St. Gregory and St. Michael, down on our maps as Smith's Point and Point Lookout, and come to anchor near the Island of St. Clement in the Potomac. It is almost impossible to identify this island to-day. From the narrative of Father White, it may be either what we know as St. George's Island or Blackstone Island. As much as the historian may regret it, we shall have to leave the point unsettled.

On St. Clement's Island, Lady Day, March 25, 1634, just 270 years ago, the Maryland pilgrims planted the "trophy of Christ." "Here," says Father White, "we first offered the Sacrifice of the Mass, never before done in this region of the world." A remark which shows that Father White was ignorant of the fact, little known even in our own time, that this region had been previously blessed by the presence of his own brethren and by the Sacrifice of the Mass.

A fair portion, indeed, of the New World had fallen to their lot. "Along the Potomac stretched mighty forests as far as the eye could reach, a soil rich, the air balmy, although it was now the month of March; there were beasts and birds and fowl and fish innumerable, including doubtless the oyster and the terrapin. The colonists returned thanks to God for the beautiful land He had given them, for this was Maryland."¹

A great work confronted the missionaries, and they set to it resolutely. Leaving Father White at St. Clement's, Lord Baltimore, with Father Altham, ran up the river in a pinnace purchased in Virginia, and at Potomac, an Indian village on the southern shore, met Archihau, regent of the tribe that roamed this district. Little time was spent in endeavoring to instruct the savages. The present purpose of the pioneers was then to reconnoitre and establish friendly relations between themselves and their wild neighbors. In this they were entirely successful. Returning to St. Clement's, the pilgrims broke camp, sailed up the St. Mary's river, anchored in its beautiful harbor, and by a just bargain with the Indians founded the first city of the new settlement, calling it St. Mary, March 27, 1634. Here Protestant and

¹Father White's Relation W. L., Vol. I.

Catholic dwelt together in harmony, and religious liberty found a home. This was the first shrine of Catholicity in Maryland, and the parent of the American Hierarchy.

As the mission soon became a very promising one, White and Altham, between the years 1635 and 1637, were joined by other fellow laborers from England. Among them were Fathers Thomas Copley or Fisher, Knolles and Brock or Poulton. Father Fisher, who became superior in 1639, placed the mission on a self-supporting basis by the acquirement of lands under the Conditions of Plantation, issued by Lord Baltimore. This was an absolute necessity, since according to the agreement made with Calvert before leaving England the Fathers were to be entirely dependent on their own resources and were to expect nothing from the settlers.

In the meantime Father White explored the Patuxent, settled for a time among the Indians of the same name, and, relying on the good dispositions of their chief, Maquocomen, converted some of his subjects to the faith. He withdrew from this station only at the urgent request of Lord Calvert, who recalled him to St. Mary's, as the fickle Indians were manifesting signs of hostility.

This cloud soon blew over. The attempt of Claiborne to arouse the natives against the settlers and the priests failed. An epidemic which threatened havoc among the Indians, and claimed as its victims Father Knolles and Brother Gervase, ceased. The missionaries became more active than ever. While Father Fisher remained at St. Mary's City, Father Brock or Poulton took up his abode at St. Inigoes as Superior. Altham began a station on Kent Island, opposite the present capital of Maryland, Annapolis. Father White in 1639 journeyed 120 miles from St. Mary's to Kittamaquindi to work among the Piscataways. His post at this time was probably only fifteen miles south of Washington. He had the happiness of baptizing the chief, Chilamacou, with many of his tribe. Otherwhere the good work of exploring and conversion went on apace; at Port Tobacco, among the Anacostans, the Yaocomicos and again along the Patuxent, now under the care of Father Rigby, a new arrival in 1641.

Passing over the serious misunderstanding which arose be-

tween the Lord Proprietor and the Jesuits, concerning his application to the Propaganda for new regulations in the ecclesiastical affairs of the mission, a matter demanding a whole paper for itself, we may take a rapid glance over the territory these pioneers explored and won for Christ. The very districts sanctified by their footsteps are still dotted here and there with the houses, colleges and churches of their successors. Near Port Tobacco is St. Thomas' Manor, church and residence. In Washington the colleges of Georgetown and Gonzaga and Trinity church. St. Inigoes still flourishes with its outlying stations, St. George's Island, St. Michael's, St. Mary's City; and Leonardtown, with its neighboring churches, and Whitemarsh, not far from the Patuxent. Poor and hard missions, all of them, yet monuments to the harder and more heroic days of the Maryland Jesuit pioneers.

They began their work in 1634. By the close of the year 1646 not a priest was left in the province of Maryland. Persecuted, proscribed, hunted, arrested, banished by the rebellion of Claiborne and bigoted ingratitude, the founders of Catholicity in Maryland and the sponsors of religious liberty in the United States had to forego their work and leave the fulfillment of its promise to their successors.

"So closed the first period, the earliest, of the Maryland mission. Its record is a noble one. Imbued with Catholicity, the province had been conducted with a wisdom seen in no other colony. The destitution and famine and Indian wars which mark the early days of other settlements were unknown in Maryland.

"Catholicity was planted with the colony and exercised its beneficent influence. The devoted priests instructed their people assiduously. . . . Full of apostolic zeal, they extended their care to the Indian tribes along both shores of the Potomac and the Piscataway and up the Patuxent, so that nearly all the Indians of those two peninsulas were thoroughly instructed in the fundamental doctrines of Christianity, and many received into the Church had learned to lead a Christian life."¹

The temporary destruction of the earliest Jesuit mission in

¹The Catholic Church in Colonial Days, Vol. I, pp. 66-67.

Maryland by sectarian zealots was not the first instance of their intolerance in America. Not so many years before they had brought havoc and destruction to the earliest Jesuit mission in Maine. This mission was the pioneer of those of the north and west, and it brings us to Mt. Desert Island and Bar Harbor.

Though less civilized three hundred years ago than now, the island was an attractive spot for a mission post. Father Biard describes it with fervor.¹ It is near the mouth of the Penobscot, where several broad and pleasant rivers, which abound in fish, discharge their waters; the soil is rich, the port and harbor are as fine as can be seen, and in a position to command the entire coast. On the eastern shore of the island, de la Saussaye, the leader of the colony, anchored. A landing was made, the cross raised, and the Mass offered on a rude altar. The pioneer Jesuit mission of New England and of the north and west was begun under Fathers Peter Biard, Enemond Massé, Quentin and Brother Gilbert du Thet.

Port Royal, in old Acadia, now Annapolis, Nova Scotia, had just been founded by the Sieur de Monts, by virtue of the commission granted to him by Henry IV, King of France. The colony did not thrive. De Monts resigned his grant to John de Biencour, Sieur de Pontrincourt. The transfer was confirmed by the King and Pontrincourt determined to make Acadia a New France. It was the King's express wish that some Jesuits should go out with the new governor to labor for the conversion of the Indians. The initiative in the affair was not due to the fine Jesuitical hand of the French Provincial, Father Coton, who, as the usually careful Parkman rather flippantly remarks, "was confessor to Henry IV, and on matters of this world, as of the next, was ever whispering at the facile ear of the renegade King."² We do not know how facile the King's ear was, but Father Biard, who surely is a just witness, and as fully worthy of credit as the liberal, national Catholics, Pontrincourt and Lescarbot, tells us that it was the King who first broached the subject. He approached Father Coton and told him he would like to make use of his

¹The Jesuit Relations and Allied Documents, edited by Reuben Gold Thwaites, Vol. III, p. 271.

²Pioneers of France in the New World, p. 251.

Society for the conversion of the savages, and that he should designate some persons who should prepare to undertake these voyages.¹

The proposal was not agreeable to Pontrincourt, who distrusted the Jesuits and had a deep dislike for them. He evaded what he could not openly refuse, gave Father Biard the ship while he was anxiously waiting at Bordeaux, and sailed in February, 1610, without him. Later on again when Biard and Edmund Massé attempted to go by the only vessel then fitting out for Acadia under Pontrincourt's son, other difficulties were put in their way.

Two Huguenots, who had an interest in the ship, stoutly refused to allow the hated Jesuits to embark. Parkman² has used the details of this incident as a peg on which to hang for his readers a few romantic and spicy pages, quite unworthy of a man of his calibre. They who possess the best possible credentials as historical witnesses simply state that when the Huguenot merchants were relentless a lady of the court, as pious as she was noble, Antoinette de Guercheville, solicitous for the interests of the mission as for her own, quickly collected an ample sum of money and bought out the stubborn heretics, and made the share and the trade thus acquired a fund for the support of the mission and the colony.³ It was the only way by which the missionaries could reach their destination. Yet what common sense, prudent foresight and necessity dictated, immediately raised the cry that the Jesuits had become traders—a charge which bad faith, prejudice, malice or dishonesty or all together have repeated to this day.

Thus provided for through the kindness of their patroness, the real owner of the share and the trade, Fathers Biard and Massé reached Dieppe, whence they sailed January 26, 1611. After four months, a voyage of inordinate length, they reached Port Royal on Whitsunday, and "entered upon that rude field of mingled toil and woe where in after years the Jesuit Apostles

¹The Jesuit Relations, etc., Vol. III. p. 161. etc.

²Pioneers of France in the New World, cc. V, VI, VII.

³The Jesuit Relations, etc., Vol. III, p. 175: The Catholic Church in Colonial Days, Shea, Vol. I, p. 220.

were to lend dignity to their order and do honor to humanity.¹ Massé remained at Port Royal, Biard went with Pontrincourt, and subsequently, with his son, on several excursions along the coast, to St. John's river, the Isle of St. Croix and westward as far as the Kennebec.

Notwithstanding earnest efforts, the affairs of the settlement did not prosper. The credit of Pontrincourt was gone. Willing and anxious to get aid, he induced Madame de Guercheville to buy an interest of 1,000 crowns in his enterprise. The money was given to Brother du Thet, at this time in France. Pontrincourt got 400 crowns of this as a loan on his note. With the remaining 600 crowns a vessel was chartered and loaded with supplies for Port Royal. The interests of Madame de Guercheville and the Jesuits were looked after by Brother du Thet. Pontrincourt entrusted his interests, as well as the administration of the ship, to one Simon Imbert, "a Paris saloon keeper, and at that time seeking in the woods of New France something with which to pay his creditors."²

The ship brought joy and relief to Port Royal. The joy did not last long. Biencour, son of Pontrincourt, who had been left in charge during his father's absence in France, was ill at ease on account of the news brought by Simon Imbert about the partnership formed with Madame de Guercheville.³ He, like his father, was hostile to the Jesuits and he showed his hostile spirit by refusing to grant them any share of the supplies purchased for them by the means supplied through the kindness of their patroness. This brought on discord and mutual accusations. Imbert, the Paris saloon-keeper, and master of the ship for Pontrincourt, was especially active. He represented to Biencour that the partnership formed with Madame de Guercheville was a trick invented by the Jesuits to drive him out of his Seigniories in Canada, a charge that Parkman apparently credits,⁴ though against it stands this explicit proof to the contrary given by Father Biard in his *Relation of 1616*:⁵

¹Pioneers, etc., p. 264.

²The Jesuit Relation, etc., Vol. III, p. 235.

³Jesuit Relation, etc., Vol. III, p. 239.

⁴Pioneers, etc., pp. 272, 273. ⁵Ibid., p. 243.

“Now the Jesuits, not pleased at seeing themselves in such a predicament, twice in the presence of Biencour and of the whole settlement, convicted the said Imbert of duplicity, by the very same witnesses which he had put forward, and the second time they pressed him so hard that he was compelled to say he had been drunk when he had spoken thus. Of the Jesuits’ truth and innocence in this, there are good and authentic records and proofs, made and rendered according to law at Dieppe.”

In spite of this overwhelming proof of their innocence and the justness of their claims, Biencour treated the Fathers with such indignity that they betook themselves to the ship and intended to return with it to France. Biencour obliged them to return to the fort. “Clerical mutineers,” Parkman calls the Jesuits most unjustly, forgetting that, as he himself maintains, they were partners under the compact, they were the equals of Pontrincourt and could not possibly be mutineers.¹

In fine, the position of the Fathers at Port Royal was rendered so unbearable that Madame de Guercheville, learning of it, resolved to abandon all relations with Pontrincourt and establish a separate colony. De Monts ceded to her all his rights. The King, Louis XIII, confirmed the concession and gave her, in addition, a new grant to all the territory of North America from the St. Lawrence to Florida. With her own property, aided by the contributions of the Queen and ladies of the court, a ship was equipped and sent out from Honfleur, March 12, 1613, under the command of La Saussaye. Father Quentin, an accession to the Jesuit band, and Brother du Thet were part of the company. Tarrying but a very short while at Port Royal, they took aboard Biard and Massé, and stood out for Kadesquit, on the Penobscot, where La Saussaye intended to establish the new settlement. Fogs and storms forced the party to anchor off Mt. Desert Island. The site was so attractive, the Indians so benevolent and insistent on their remaining among them here, that a landing was made and the earliest Jesuit settlement in Maine begun in June, 1613.

It lived but four months. In cruel and barbarous fashion the

¹The Catholic Church in Colonial Days, Vol. I, p. 221; *Pioneers*, etc., p. 272.

infamous freebooter, Argall, from Virginia, surprised the mission, swooped down upon it, and left it a ruin. In the attack Brother du Thet was killed. The others were captured. Massé, with fourteen of the colonists, was set adrift in a boat. By a happy chance they reached Port Royal. Biard and Quentin were carried prisoners to Virginia, where they were threatened with hanging by the Governor, Sir Thomas Dale. In the sequel they were sent to England and allowed to reach France in safety.

So closed the earliest Jesuit mission in Maine, under Fathers Biard, Massé, Quentin and Brother du Thet, worthy predecessors of the long line of Apostolic explorers and martyrs, Lalemant, Druillette, Rasle, Brébœuf, Jogues and Marquette.

THE FIRST CHARITY CONCERT FOR THE CATHOLIC ORPHANS IN NEW YORK.

BY THOMAS F. MEEHAN, A.M.

For many years one of the notable events in Catholic New York has been the annual entertainment known as "The Orphans' Benefit," a theatrical or musical performance, to which eminent artists contributed their services. The first of these performances seems to have been an oratorio concert given at St. Patrick's Cathedral, on June 22, 1826, by the first Italian opera company ever heard in New York. The Orphan Asylum was incorporated April 15, 1817, as the Roman Catholic Benevolent Society, and was the first Catholic society in the State. It was opened in June, 1817, in a small frame house in Prince Street. In 1826 a larger and more appropriate brick structure in Prince Street was nearing completion; the main building being opened later in the year. The record of this benefit gives an interesting insight into the musical situation in New York at that time. In it, we shall see, the Catholic artists formed no small factor. It appears, also, that church choirs in those days did not differ materially from similar organizations at a much more recent date.

Manuel Garcia, a Spaniard, was the impresario of New York's first Italian opera company. It came here from London and opened at the Park Theatre, on November 29, 1825, the opera being Rossini's "Il Barbiere di Seviglia." Dr. Francis says that he came over at the persuasion of Dominick Lynch, the acknowledged head of the fashionable and festive board, a gentleman of the bon ton and a melodist of great powers and of exquisite taste.¹ Dominick Lynch was the fourth son of the Dominick Lynch who was one of the four laymen who, on behalf

¹Memorial History of New York, vol. IV, p. 170.

of the Catholics of the United States, signed the address of congratulation to George Washington when he was elected President.

Dominick Lynch, Sr., was born in Galway, Ireland, in 1754. One of his ancestors was the famous Mayor of Galway who hanged his own son for the crime of murder, in the fifteenth century, and thus became the reputed originator of the "Lynch Law." Dominick Lynch was educated in Bruges, Flanders, and opened a branch of his father's commercial house there after his marriage to his cousin, Jane Lynch, August 31, 1780. He made a considerable fortune in trade, and three of his thirteen children were born during his residence in Bruges. He also entered into partnership for the American trade with Don Tomas Stoughton, a merchant with Spanish and French connections, his share of the £7,500 capital being £5,000. He arrived in New York, Stoughton having preceded him, June 20, 1765, with his wife, three children and a retinue of servants. He is said to have brought here a larger amount of cash capital than any individual before. His partnership with Stoughton was dissolved July 3, 1795, and occasioned a long law suit. His fortune was much increased by investments, and he thereafter lived a life of elegant leisure. He owned the site of the present city of Rome, N. Y., which he first called Lynchville. At the time he bought this land, 697 acres, on the Mohawk for £2,250, he refused to purchase a farm of twenty acres near the New York City Hall, which was offered to him for the same money. In 1797 he purchased a fine estate in Westchester county, bordering on Long Island Sound, and built there a large house, which is now part of the Academy of the Sacred Heart for Boys, owned by the Christian Brothers. Here he died in June, 1825. Most of his many descendants through the mixed marriages made by his children are now Protestants. He was one of the most active organizers of St. Peter's, the first Catholic parish in New York, giving liberally from his own large fortune and begging assistance for the projected church from his friends and relatives in Europe.

"He was of the firm of Lynch & Stoughton, merchants, at 41 and 42 Little Dock Street (Water Street, from Whitehall to Old Slip). Mr. Lynch lived at No. 16 Broadway. Don

370 *FIRST CHARITY CONCERT FOR CATHOLIC ORPHANS.*

Tomas Stoughton, his partner, was the Spanish Consul-General. . . . These Irish families are the cream of the cream of the old families here.”¹

In 1826 the Park Theatre was in Park Row, about 200 feet east of Ann Street. It was a spacious building, 80 feet front and 165 feet deep; originally built in 1798 from a design by Marc Isambard Brunel, a French engineer, driven here by the Revolution in his native land. This building was burned down in 1821, but was rebuilt immediately, and among those who financed the enterprise was Dominick Lynch.

Musical culture in New York undoubtedly owes its first impulses to church music. Psalmody occasioned much controversy among the Protestant congregations. The Dutch Reformed adhered to psalm-singing according to the Geneva cult, while the Episcopalians turned in the other direction. Old Trinity had the first organ in America. On January 9, 1770, Handel’s “Messiah” was given there for the first time. It was sung again on October 3, 1771, and also in April, 1772. In September, 1823, a choral society was organized, which met in the lecture-room of St. George’s church, in Beekman Street, and gave its first concert there April 20, 1824. Ten of the numbers on the programme were by Handel, and two others by Mozart and Beethoven. Messrs. Swindalls and Dyer were the conductors; Mr. Moran, the organist, and Mr. E. C. Riley led the orchestra. Mrs. John Fagan was a soloist. The Hibernian patronymics in this list are notable. Various English operas had before this been produced in New York, but the greatest influence on American musical life had been exerted by T. Philips, a tenor from Dublin (1821-23). To “a fine personal appearance he added considerable merit as an actor. His voice was unrivaled for sweetness.”² He appeared in English opera and in concerts, and gave lectures on music and singing, but it was not until the fall of 1825 that the Garcia company of Italian artists, under the patronage of Dominick Lynch, gave New York its first taste of Italian opera.

¹Old Merchants of New York, vol. II, p. 251.

²Ireland’s Records of the N. Y. stage.

By a strange coincidence Lorenzo Da Ponte, the poet of the libretti of Mozart's "Don Giovanni" and "Figaro," was then living in New York. Born March 10, 1749, at Caneda, Republic of Venice, politics drove him to Vienna, where he wrote the libretti for Mozart. Thence he went to Paris (1792); next, to London, and in May, 1803, he came to New York. He started out here as a dealer in tea, tobacco and drugs, but failed. Teaching Italian, at Columbia College, occupied his later years, and he died August 17, 1838. He was among the first to welcome the Italian singers on their arrival here in 1825. The company consisted of Manuel Garcia and the younger Crivelli, tenors; Manuel Garcia, Jr., and Angrisani, bassi cantanti; Rosich, buffo caricato; Mmes. Barbieri and Garcia, soprani; Maria Garcia (Malibran), contralto. They gave seventy-six performances at the Park and Bowery theatres, the last being on September 30, 1826. Then they went to Mexico. The largest receipts for one of these operas was \$2,980, and the smallest, \$250. The prices of seats were: boxes, \$2; pit, \$1; gallery, 25 cents. Maria Garcia, daughter of the impresario, was the star of the company. She was afterward better known as the famous Madame Malibran. To New York belongs the honor of having bestowed on her her earliest laurels.

According to the critic of the *Evening Post*, who listened to her first performances here, her attraction lay in the "peculiarity of timbre and the unusual extent of her voice, in her excitable temperament, which prompted her to improvise passages of strange audacity upon the stage, and in her strong musical feeling, which kept these improvisations nearly, but not quite, always within the bounds of good taste.

"Her voice was a contralto, having much of the soprano register added and with an interval of dead notes intervening, to conceal which she used great ingenuity, with almost perfect success."

In an editorial in *The Truth Teller* of May 20, 1826, the editor remarks that, "The union of music with the passions and feelings of common life possesses great attractions for the higher as well as the middling ranks of society. Until the pres-

ent season the inhabitants of New York only heard of the fascinations of the beautiful Italian art in the conversations of the traveler or the report of amateurs. . . . We love the application of Italian music to the refined feelings of the human heart; but we have a deeper affection for its union with the feelings of devotion and the sentiments of true religion. Why cannot we have High Mass celebrated at St. Patrick's Cathedral with all the richness of the Garcias and the splendor of Angrisani united? Our suggestion is worth consideration."

There is no record that the suggestion was heeded by the Cathedral officials, but two weeks later the editor returns to the music topic, apropos of the production of "Don Giovanni" three days before, and says, among other things, in a column editorial:

"Music is beginning to do wonders among the inhabitants of our gay city. The beautiful airs of the opera recently performed by our Italian company are published at our musical stores, sung at our parties, and made the point of criticism between the first and second cups of a tea party. We have many music masters in town, and they are up to the lips in business. Every lady who owns a piano must now take a lesson. . . . Every one must now become a singer of *una voce* or *batti batti*, whether she has voice or not; the mother holds up the forefinger to her daughter of twelve, and tells her that those must be learnt before she can go into company; and the matron-like grandmother, hobbling into the parlor, nods her head in confirmation. But in the midst of much pretention there is plenty of genuine taste. . . . Garcia has brought forth *Il Don Giovanni* with nearly the whole strength of his company. The poem is worthy of the music. honour and fame of both. The beauty of the sentiments and the propriety of the language are consecrated by the rich pathos and Mozart and Daponte are associated in this great work to the exquisite sweetness of the great Mozart. What a singular circumstance, that the author of this fine poem should reside among us! We have seen the venerable man listening, with breathless attention, to those strains which are associated in his mind with the feelings of youth, the honours of genius and the friendship of the greatest composer that ever appeared in the world.

* * * * *

"But the finest executed passage in the opera of last Tuesday evening was the *Vedrai Carino*. Mademoiselle Garcia was en-

rored and the repetition was given in a style that made the Philadelphians and Bostonians themselves almost cry out a *bravo*. Astonishment, pleasure and enthusiasm were wound up to the highest pitch. The venerable author of the opera, who sat in a centre box like a second Homer, could not resist the contagion of approbation with which the whole audience simultaneously filled the theatre."

Under the inspiration of this awakening of local musical enthusiasm it was determined to give a benefit for the Orphan Asylum. "We understand that the oratorio which is to take place in St. Patrick's Cathedral on Thursday, the 22d inst., for the benefit of the Orphan Asylum, will far surpass anything of the kind ever produced in the Union. Signor Garcia and the Italian troupe have kindly volunteered their services on the occasion; the best singers, musicians, etc., in the country have also agreed to contribute their mite. It will be got up in a style which cannot fail to secure a crowded audience. The choir of the Cathedral will be considerably enlarged, and a platform, extending from side to side, erected. The Committee of Management are busy making preparations."¹

This was the programme arranged for the occasion:

ORDER OF THE ORATORIO.

In St. Patrick's Cathedral, on Thursday, June 22, 1826.

Leader of the Orchestra.....MR. DE LUCE.
Organ.....MESSRS. ETIENNE and MORAN.

PART FIRST.

- 1.—GRAND OVERTURE, full orchestra (Artaxerxes)...*Dr. Arne*
- 2.—GRAND DOUBLE CHORUS, "He Gave Them Hailstones
for Rain".....*Handel*
- 3.—TRIO (Signorina Garcia, Mad. Barbieri and Garcia,
Jun.), "Laudamus Te".....*Cimarosa*
- 4.—DUET (Mrs. Fagan and Amateur), "Graceful Con-
sort" (from the "Creation").....*Haydn*
- 5.—SOLO (Mad. Barbieri), "Suplica à la Divinidad-
Cielo Clemente".....*Zingarelli*
- 6.—DOUBLE CHORUS, "Horse and His Rider".....*Handel*

¹*Truth Teller*, June 10, 1826.

PART SECOND.

- 1.—SOLO (Mrs. Fagan), "Let the Bright Seraphim" . . . *Handel*
- 2.—DUETTO (Signorina Garcia and Mad. Barbieri),
"Domine Deus" *Cimarosa*
- 3.—SOLO (Mr. A. Taylor), "In Native Worth" *Haydn*
- 4.—SOLO (Signor Garcia), "Qui Tollis," with quartette
and chorus by Signora Garcia, Mad. Barbieri,
Signorina Garcia, Angresani, Rosich, Garcia,
Jun., and Crevelli, to conclude with full chorus by
the choir *Cimarosa*
- 5.—SOLO (Signorina Garcia), "With Verdure Clad" . . . *Haydn*
- 6.—CHORUS (Finale), "The Heavens Are Telling" *Haydn*

Doors to be open at 3 o'clock P.M. for the performance to commence at 4 o'clock precisely.

Tickets may be procured at Dubois & Stoddard's, No. 126 Broadway; at John Doyle's, corner of Broadway and Park place; at James Ryan's, 322 Broadway, and at Morgan's Lottery Office, Franklin square.

JAMES LYNCH, ¹	PETER HARMONY, ²
JOHN B. LASALA,	GEORGE BOWEN,
JOHN FAGAN,	Committee.

The tickets cost two dollars, admitting one gentleman and one lady, "or two ladies, thereby accommodating the female members

¹James Lynch, brother of Dominick Lynch, 2d, was then president of the Utica Fire Insurance Company, which had its office at No. 63 Wall street. The children of Dominick Lynch, 2d, were Dominick, Henry, Alexander, Louisa, Sarah and Thomas. Sarah married William Lawrence, a prominent merchant. They had one child, Dominick Lynch Lawrence, who died in the early sixties, leaving a large fortune, which went to his cousins, the children of Augustus H. Lawrence, another old merchant and broker, whose office was at No. 40 Wall street. He lived at No. 23 Robinson street (now Park place), then (1800-1828) one of the very fashionable residence streets. Dominick Lynch, 1st, was one of the founders of Georgetown College. He sent his son, Dominick, Jr., there, and at the memorial exercises there, February 22, 1800, this son delivered, "with animation, a pathetic elegy," on the dead Pater Patriæ. (History of Georgetown College, p. 16.) Dominick Lynch, Jr., was, like his father, an importer. He made much money, spent it freely, and died comparatively poor, at his residence on Staten Island, in 1844.

²Peter Harmony was a great merchant in his day. He built a magnificent house on Broadway just below the corner of Rector street, next but one to the old Grace Church. His lot extended through to Trinity place, and his store was back of the dwelling. His counting house was in the rear." (The Old Merchants of New York, Vol. 1, p. 227.)

of families desirous of attending." And the preliminary announcement goes on further to state that:

"To avoid confusion the committee appointed for the purpose have adopted the proper measures to secure a free ingress, and it is particularly recommended to parties coming in carriages to drive down to the Cathedral *from* Broadway, and, after setting down the company at the corner of Mott and Prince streets, that the carriages proceed direct to the Bowery."

According to the critic of *The Truth Teller* the benefit was a grand success, as we learn from a long notice in the issue of June 24, of which the following extracts may be cited:

"As we had every reason to expect, this splendid entertainment, which took place at St. Patrick's Cathedral last Thursday afternoon, went off in a most brilliant and impressive manner. The united attractions of musical science and the feelings of charity brought together, we are happy to say, a crowded and fashionable audience. In addition to a numerous body of the Catholics of this city, there were many of almost every persuasion, as well as numbers of strangers who are now visiting New York. . . .

"The performance commenced with a grand overture from the Artaxerxes of Arne and was succeeded by a double chorus from Handel. Both were executed well, notwithstanding the hurry of preparation, the inclemency of the week having some effect in preventing the instrumental performers from acquiring a sufficient preliminary practice by rehearsals.

* * * * *

"The Italian, as well as the other performers, handsomely volunteered their services on the occasion, and their efforts will be properly appreciated by the whole Catholic community of this city. But in making these remarks we do not mean to omit the very successful efforts of Miss Fagan, Mr. Taylor and the several amateurs and professional gentlemen who united in giving éclat to the entertainment. Haydn's 'Graceful Consort,' from the Creation, was very neatly sung by Mrs. Fagan and an Amateur, who certainly has no occasion to conceal his name.

* * * * *

"Some of the choruses were not quite so perfect as we could have wished, but ample apology will be found for this in the reasons we mentioned at the commencement of our article. If

this is only to be the beginning of similar entertainments (which we hope and trust it is), a few more oratorios will soon perfect the vocal and instrumental musicians of our city. The oratorio is a species of entertainment which all ranks and classes of society can attend. It has not that *exclusive* character under which a *concert* patronized by a "philharmonic society" generally labours. . . . The numbers present on Thursday last we should suppose to amount to two thousand three hundred persons, and the amount of receipts we presume will be about \$2,500."

One of the results of the Oratorio was, as has happened after grand concerts in other churches since, that it broke up the regular choir of the Cathedral. They resigned in a body because they had been slighted by the committee in charge of the benefit. "I visited St. Patrick's Cathedral last Sunday," writes "A Subscriber" to *The Truth Teller*, on June 27, "under the impression that I would be gratified as usual by hearing Mass sung in that grand style which redounds so much to the credit of those gentlemen amateurs of this city, who gratuitously volunteer their assistance in the choir, and which has attracted the attendance of so many of our citizens who differ from us in religious sentiment; but I am sorry to state that I experienced a great disappointment, owing, from what I could learn, to the circumstance of these gentlemen having previously resigned their vocal stations in consequence of the inattention paid to them at the late Grand Oratorio. Who is to blame, Mr. Editor, is not for me to say, but the fact is that *not one single member of the choir received a card of admission!*"

Anyone who has had aught to do with church choirs can appreciate the situation at once. Mr. John Fagan, who was a member of the committee in charge, and whose wife was one of the soloists, retorted, in the next issue of the paper, that, "As soon as the concert was determined upon, a note was addressed by General Lynch to Mr. Rabbeson, the organist, informing him of the fact, and requesting his co-operation, and through him, that of his choir. Some of the choir did attend, others did not. The charge that not one single member of the choir received a card of admission is unfounded. I gave tickets to such of them as did attend the rehearsals; the others did not apply for any.

The choruses were performed by strangers, without any compensation, while those who ought to be deeply interested, stood aloof; and now they resign their stations because they were not waited upon with tickets."

W. A. Rabbeson, who was autocrat of the organ-loft at the Cathedral in those days, then took up the cudgels for his choir in a long letter of explanation, dated July 12. He commenced by calling "attention to the fact that the truth may be told without telling all the truth. Of this nature," he adds, "is Mr. F.'s communication, although he himself may possibly be ignorant thereof. I shall, moreover, request you to observe that in the choir of St. Patrick's Cathedral there were two descriptions of persons: those who were accepted members, and those who were candidates for membership." Then he relates that when his co-operation in the concert was requested, he invited all the "accepted members" to the first rehearsal. Most of them attended, but finding that the music of the proposed programme, "being mere amateurs," was beyond their range, "they very properly declined any further attendance, supposing that their gratuitous and unremitted exertions for more than a year would entitle them to proper consideration, without the necessity of their attendance as performers at the concert. . . . The choir did stand aloof (for reasons which have already been given), and they resigned their situations because they imagined that their diffidence of attempting choruses beyond their reach could not impair the obligations under which the congregation lay for previous services. . . . I shall conclude by remarking that I have been organist of St. Patrick's Cathedral since May 1, 1825, during which time I have had to contend with considerable difficulties, and have overcome them all. I have spared neither pains nor expense to perfect the choir. I have given not only my time but my money to improve the music of the church—and after having formed a choir (which was allowed to be *at least good*), I am deprived of the same by the negligence of a committee, one of whom is *a member of the choir committee of the church.*"

It took a month to pacify the indignant singers, after which

**THE HISTORY OF THE MARQUETTE STATUE,
PRESENTED TO STATUARY HALL,
IN THE CAPITOL, BY THE
STATE OF WISCONSIN.**

I.

***THE BEGINNING OF THE MOVEMENT AND THE
FIRST OPPOSITION.***

THE history of Sculpture Hall dates back to 1864. According to an act of Congress of that year, Section No. 1814 of the Revised Statutes of the United States was drawn up as follows: "Suitable structures and railing shall be erected in the old Hall of the Representatives for the reception and protection of statuary, and the same shall be under the direction of the chief of engineers in charge of public buildings and grounds. And the President is authorized to invite all the States to provide and furnish statues, in marble or bronze, not exceeding two in number for each State, of deceased persons, who have been citizens thereof, and illustrious for their historic renown, or for distinguished civic or military services, such as each State may deem to be worthy of this national commemoration, and when so furnished the same shall be placed in the old hall of the House of Representatives, in the Capitol of the United States, which is set apart, or as much thereof as may be necessary, as a national statuary hall for the purpose herein indicated."

Wisconsin did not respond to this invitation until 1887. That year General George E. Ginty introduced in the legislature, of which he was a member, a bill to place the statue of Père Marquette in the sculpture hall. The honor, however, of having originated the idea belongs to General Harrison C. Hobart, of Milwaukee. He did this in a letter to a friend, who was at the time editor of a weekly paper in Central Wisconsin. The letter was published and commented favorably upon in an editorial.

From this editorial General Ginty drew the gist of his bill. Before carrying it to Madison, he consulted many prominent men in Milwaukee, and tested the public opinion through the press. The proposition met with universal favor through the State.

The bill passed the legislature and was signed by Governor Rusk. We quote it in full from the *Laws of Wisconsin*, published May 7, 1887: Vol. I, p. 627:

“ Chapter 544.—The people of the State of Wisconsin, represented in Senate and Assembly, do enact as follows:

“ Section I.—By Section 1814 of the Revised Statutes of the United States, each of the States is invited to provide and to present to Congress for erection in the old hall of the House of Representatives, at Washington, marble or bronze statues of one or two of its deceased residents, who have been illustrious for their historic renown or their distinguished civic or military services such as the State shall determine to be worthy of this national commendation; and it is hereby enacted that Père Marquette be and is hereby designated by the State of Wisconsin as one of such persons.

“ Section II.—The Governor is hereby authorized and directed to have placed in the hall of the said House of Representatives a statue of Père Marquette, the faithful missionary, whose work among the Indians and explorations within the borders of the State in the early days are recognized all over the civilized world.

“ Section III.—There is hereby appropriated out of the State treasury a sum sufficient to carry out the purpose of this act.

“ Section IV.—This act shall take effect and be in force from and after its passage and publication.

“ Approved April 15, 1887.”

As is evident from the wording of the bill, those who framed it considered Marquette eligible to this national honor. According to their interpretation of the act of Congress, the fact that one lived in a certain section of the country before it was incorporated as a State, did not bar him from Sculpture Hall. After repeating the requisites for eligibility as presented in the laws of the United States, the bill of Wisconsin adds: “ And it is hereby enacted

that Père Marquette be and is hereby designated as one of such persons."

What is the meaning of these words? Plainly this: That in Marquette are found all the requirements for a candidate for Sculpture Hall; to introduce his statue there would require no special legislation or amendments. It was not the intention of Congress to reserve this privilege for the soldier of the Revolution, the Civil War veterans, or the recent statesmen, but rather to open this gallery of fame to those who had played a prominent part in our country's history before or after the war of independence. Lord Baltimore and William Penn and Père Marquette have the same right to a niche in the capitol as Washington and Jackson and Lincoln, provided their respective States designate them as the chosen recipients of this honor.

Such was Wisconsin's interpretation of the act of Congress. But many claimed that Marquette's statue could not be sent to Washington, as he was never a citizen of the United States. The project, too, met with some disfavor and six years were allowed to pass by.

During this interval the prolonged and almost bitter contest of the two great political parties in reference to the Bennett law excited religious prejudice and animosity throughout the State. It was then especially that Marquette's eligibility to Sculpture Hall was called in question. He was not a citizen of the United States; he was not a citizen of Wisconsin. Some answered the objection in this wise: Columbus was not a citizen of the United States; still we Americans honor Columbus. The minute-men who fell in the streets of Lexington and the patriots who shed their blood at the battle of Bunker Hill were not citizens of the United States; still have we not claimed them as our own and erected monuments to record their deeds?

Such arguments, though plausible at first sight, entirely evade the point at issue. There was no question of simply honoring Marquette, but of his title to a special honor; and the fact that the American people paid their tribute of admiration to Columbus, or erected Bunker Hill monument, offers no solution whatever to the difficulty. Either Wisconsin's interpretation of Sec-

tion 1814 was orthodox, or, if not, an amendment was necessary. The question was settled and by special legislation "Marquette was made a citizen of Wisconsin by an act of Congress." Time and again the *Catholic Citizen* of Milwaukee called on Senator John Mitchell to present a resolution to Congress to have Marquette made eligible to Statuary Hall. Finally the Senator did present a resolution which was passed unanimously by both houses, after being approved by the Library Committee, to which it had been referred.

II.

*REPORTS OF THE COMMITTEE OF THE HOUSE OF
REPRESENTATIVES, FIFTY-SECOND CON-
GRESS, FIRST SEASON—REPORT
990, APRIL 5, 1892.*

Mr. Cummings, from the Committee on the Library, submitted the following report (to accompany the House of Representatives 107). The Committee on the Library, to whom was referred the joint resolution (House of Representatives 107) authorizing the State of Wisconsin to place in Statuary Hall, at the Capitol, the statue of Père Marquette, do report as follows:

"The purpose of this joint resolution is clearly indicated by the title. It merely grants permission and involves no expenses to the United States. The law which sets apart the old Hall of Representatives as a place to which each State may send two statues of distinguished persons limits the privilege to citizens. Marquette was not a citizen of Wisconsin, or of any State, his labor in the Northwestern country occurring many years before Wisconsin was admitted into the Union. His lack of citizenship is the only point raised against the proposition to place in Statuary Hall a memorial to the great missionary. His works are known and read by all men, and there is no need to recount them. It is only to remove this technical objection that this joint resolution is necessary, and your committee therefore recommend that the joint resolution be adopted."

FIFTY-SECOND CONGRESS.

In the *First Session* of the Fifty-second Congress, on April 9, 1892, the House of Representatives agreed to the following joint resolution, which had been favorably reported by the Committee on the Library:

“Resolved, etc., That the State of Wisconsin be and is hereby authorized and granted the privilege of placing in Statuary Hall, at the Capitol, the statue of Père Marquette, the faithful missionary, whose work among the Indians and explorations within the borders of said State in early days are recognized all over the civilized world.”

In the *Second Session* of the Fifty-second Congress, on March 3, 1893, the Senate concurred in the above joint resolution, too late, however, for approval by the Executive.

Fifty-third Congress, session 1, October 14, 1893.—The statutes at large of the United States, 28th March, 1893, to March, 1895, p. 12:

“Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, That the State of Wisconsin be and is hereby authorized and granted the privilege of placing in Statuary Hall, at the Capitol, the statue of Père Marquette, the faithful missionary, whose work among the Indians and explorations within the border of said State in early days, are recognized all over the civilized world, as one of the two statues furnished and provided by the State in accordance with the provisions of Section 1814 of the Revised Statutes of the United States. Approved by the Executive October 14, 1893.”

III.

THE STATUE.

On October 16, 1894, a committee to select the design of the statue met at Madison, the Most Rev. Archbishop Katzer being one of the number. Fourteen artists competed, submitting models of their conception of the Jesuit missionary. As there was no portrait of Father Marquette extant, the models were necessarily

varied; still there were two features common to them all—the long, close-fitting cincture habit of the Jesuit, and that sole weapon of every true Apostle—the crucifix.

(*Evening Wisconsin*, Milwaukee, October 16, 1894.)

The committee to select a design for the Père Marquette statue, which is to fill a niche in Statuary Hall in the old House of Representatives in the National Capitol, adjourned after the session yesterday afternoon without reaching a decision. Chairman J. W. Losey was absent from the meeting, and it was thought best to postpone action until this morning, in the hope that he would be here then. Fourteen designs, including drawings and photographs, were received. Two had neither the name of the artist nor a bid. One was only a proposition, with the statement that the model would arrive later. A photograph by Potter was accompanied by neither model nor bid. One was a drawing by R. H. Park, of Milwaukee, who “did” the Solomon Juneau statue. Several of the artists were on hand to explain their designs to the committee; one or two were represented by friends, and some not represented at all. There are no pictures extant of Père Marquette, and the artists are forced to depend on their own conceptions in giving him form and feature. Of the dress one may say all have shown very similar ideas. Archbishop Katzer is a member of the committee, and is expected to be an authority on the dress of a Catholic priest of early days. Nearly all give him a long robe, and outside a cloak nearly or quite as long, the inner robe belted at the waist. Some give him a clean face, others a beard.

Miss Nellie Mears, of Oshkosh, Wisconsin, is the only woman artist among the competitors. She represents the pioneer priest at a time after he has discovered the Mississippi. His face shows care and anxiety, but the fire of the explorer and missionary shines through. One foot is raised as though supported; his bearing is forward; his right hand shades his eyes as he gazes earnestly and intently before him; the left hand, long and lean, grasps a staff, the upper portion of which is a cross.

Signor Trentanove, of Milwaukee, who created the bust of

Matthew H. Carpenter and William E. Cramer, recently placed in the State Historical Society's art gallery, has a figure more in repose than the others. He gives the priest-explorer a strongly marked face, though with a mild and kindly expression. He holds in his hand a Bible. In dress and detail his figure is in accordance with the generally accepted conception. The figure is strong and its repose might be called commanding.

Another model is by J. Gelert, formerly a Danish sculptor, now of Chicago, who made the Grant statue given by H. H. Kohl-saat to the city of Galena. He gives Marquette a younger face than any of the others. He is posed with the right foot advanced and raised or supported above the other. The body inclines somewhat forward, the right hand bearing a cross, by which the artist expresses the motive of his work. He also gives him a skull cap, and is the only one who so dresses the head. He also has an extra hand holding the calumet, or pipe of peace, which may be substituted for the cross. Gelert says Marquette added the word calumet to the English vocabulary and so named the pipe of peace. It was carried by him in all his explorations, under the advice of his native priests, and he always advanced with it in his hand when visiting strange Indians. He has shown by outlines and features the religious enthusiasm which was so evident in Marquette's character.

C. H. Neihaus, a New York sculptor, who is represented by Mr. Tate, has two models. One represents Marquette standing in the bow of a canoe just approaching a landing. He wears a Spanish hat, with brim turned up at the sides, the right arm extended in the attitude either of directing the canoe or his company of attendants.

The figure is very strong and the face in keeping with the pose. The second design shows the explorer landed, the right foot advanced and raised, supported, in a position of rest, but of arrested action, not repose. It is a very striking figure. The left hand holds a chart; with the right he holds his hat in his hand, which rests on the hip. The face is very strongly marked and indicates a high spirit and great resolution.

The model of Leonardo Bracomy, of Chicago, is rather

unique in some ways. He has given Marquette the head and face of a philosopher. He seems to be in a pensive attitude. The skirts of the cloak are caught up and held in a delicate way. The left hand holds a Bible. The face is a good one and well wrought out in detail, and one a person should stop and study. The character is strongly marked. The largest figure is by J. S. Conway, of Milwaukee. The cloak is shorter than in the others. He sets the priest firmly on his heels, carrying a Bible. He represents him as about forty years old, with a flowing beard, in the dress of a priest. One hand clasps the Bible, the other holding the cloak about him. The figure is not without a certain majestic dignity.

The model of Alex. Doyle, of New York, arrived in bad condition, the face being broken in transit. It is, notwithstanding, an impressive piece. He has not lost the explorer in the priest—something that cannot be said of all. The right hand is extended, grasping a cross; the left carries a short, stout staff, or cudgel. The whole work of this artist suggests the adventurous spirit of the pioneer, as well as the earnestness of the priest. His staff might support him in his travels, or be used as weapon.

The figure by M. Vadgi, of Chicago, also arrived in a mutilated state, with the nose broken, destroying somewhat the expression of Marquette's classic face. The scroll held in one hand is also broken. These accidents materially injure the effect of the piece.

The committee to select a design adjourned this morning without taking action, to meet again at the call of Secretary R. M. La Folette. The chairman, Losey, was unable to be present, and the committee desired that he should see the designs and take part in the selection, and also desired to look into the work and standing of some of the artists who have submitted the models.

(Messenger of the Sacred Heart, September, 1895.)

The successful competitor was a young Florentine artist, Gaetano Trentanove. This was not his first triumph. Those who visited the exhibit of the Italian Government at the World's Fair, will no doubt remember his prominent and imposing statue, "The

Last of the Spartans." Parma, Munich, Rome, Paris and other European cities and centres of art have paid their tribute to the genius of the young Florentine while in this country. He has received important commissions from art galleries and historical societies.

Trentanove's statue of Père Marquette has met with universal commendation. He represents the missionary in repose, clasping his breviary in his hand, wearing his crucifix in his belt. The face is calm, dignified and imposing. A comparative study of the statue and of Lamprecht's well-known painting of Marquette offers some striking contrasts. The Munich artist portrays his hero as dauntless and fiery, with an innate impetuosity, tempered and restrained by religious training and long-practiced self-discipline; the Florentine represents him as a man of imperturbable tranquillity, firm, commanding and of priestly dignity. Lamprecht has given us the soldier in the midst of battle, flushed with courage as he presses on in the combat; Trentanove has shown us the victorious warrior calmly surveying the field he has won. The painting vividly recalls to our minds Parkman's description of the missionary discoverer. Everything is there to complete the parity: the group of dusky savages; the two Miami guides, with that dignified bearing so distinctive of their tribe; the sad, pleading face of the Indian woman, as if beseeching the Black Gown not to venture farther; the winding current of the Fox river, losing itself in the hazy distance; the intrepid Marquette, standing in his birch canoe and looking westward, his face lit up with holy zeal, which bore him on to make new conquests for God and to announce the glorious title of the Immaculate Virgin.

The statue recalls to our minds the description of Bancroft, which has less of the poetical, less of the dreamy woods and dreamy bivouacs beneath star-clustered skies, still is not wanting in the picturesque, but makes it subservient to the main figure and character portrayed. Both the painter and the sculptor have given us such artistic works that we are inclined to doubt, or, at least, to qualify the truthfulness of Mrs. Jameson's criticism of the Jesuit in art.

IV.

*THE PLACING OF THE STATUE IN THE CAPITOL
AND SECOND OPPOSITION.*

When the statue arrived in Washington Senator Mitchell presented the following resolutions, which were accepted by the *Senate*. It was then sent to the House of Representatives, where it was *killed*, owing to A. P. A. influence:

FIFTY-FOURTH CONGRESS.

The Senate agreed to the following joint resolution on April 29, 1896:

“Resolved by the Senate, the House of Representatives concurring, That the thanks of Congress be given to the people of Wisconsin for the statue of James Marquette, the renowned missionary, explorer and discoverer of the Mississippi river.

“Resolved, That the statue be accepted to remain in the National Statuary Hall, and that a copy of these resolutions, signed by the presiding officers of the Senate and House of Representatives, be forwarded to His Excellency the Governor of the State of Wisconsin.”

On the same day the above resolution was introduced in the House and referred to the Committee on the Library.

V.

*THE STATUE OF FATHER MARQUETTE IN
THE NATIONAL CAPITOL.*

ITS ACCEPTANCE BY THE SENATE.

From the distant land of Wabun,
From the farthest realms of morning
Came the Black-Robe¹ chief, the prophet,
He the Priest of Prayer, the Pale-face,
With his guides and his companions.

“Peace be with you and your people,
Peace of prayer and peace of pardon,
Peace of Christ, and joy of Mary!”

¹The “Black-Robe” of Hiawatha is none other than Father Marquette.

And the Chiefs made answer, saying:

“ We have listened to your message,
We have heard your words of wisdom,
We will think on what you tell us.
It is well for us, O brothers,
That you came so far to see us!”

—LONGFELLOW'S *Hiawatha*, Canto XXII.

In the second number of the Letters for 1887 (Vol. XVI, p. 175), there is given the “Bill Authorizing the Governor of Wisconsin to have placed in the old Hall of the Representatives at Washington a statue of Father Marquette.” Extracts from the speeches pronounced on that occasion follow, and we are informed that the bill was passed unanimously and approved by the Governor. This was done in response to the invitation of Congress, which in 1864 set apart the old Hall of Representatives for the reception of historical statues which the different States were invited to contribute. Each State was requested to send two statues. Many of the States have responded to the invitation of Congress, and the old Hall has become one of the attractions of the Capitol and is known by the name of Statuary Hall.

Wisconsin chose an Italian sculptor, Signor Trentanove, to make the statue of the Jesuit Missionary, and after several months of labor he produced a work of art worthy of Father Marquette and Wisconsin. It reached Washington last February, and was put in place in Statuary Hall. The location is admirable, being on the west side of the hall fronting one of the mammoth pillars, and between the bronze statues of General Phil Kearney and the beautiful marble statue of Abraham Lincoln. It is raised on a pedestal of colored marble, and on the front of the pedestal is the following inscription in bronze:

WISCONSIN'S TRIBUTE,
JAMES MARQUETTE, S.J.,
who, with Louis Joliet,
discovered the Mississippi river,
at Prairie du Chien, Wisconsin,
June 17, 1673.

The statue is really a work of art. It represents Marquette at about forty years of age. The face of the figure is bearded, while the locks of hair fall in graceful curves to the neck behind, partially covering the ears. The features of the face are clean-cut, the forehead is high and intellectual, the eyes are deep-set, the nose Grecian. Over the cassock hangs a large cloak loosely fastened at the neck and thrown back over the shoulders. The left hand of the priest presses back this cloak, while the right, hanging down at his side, holds a map. A belt encircles his waist, carrying on the right side a crucifix, and on the left side supporting a rosary. The feet are incased in low shoes, and the right foot is advanced as if the figure were about to step forward. The head is turned a little to the right, and the priest seems to be looking off into the distance, as if lost in meditation. The position is one of partial repose.

It has been customary to have formal presentation of the statues given by the different States, with speeches of presentation and acceptance and a solemn unveiling of the statue. Such was intended to be done in the present case, when suddenly there arose one of the most remarkable outbursts of bigotry and religious fanaticism that has ever been known in the country. It showed itself first in the House of Representatives by a speech of Congressman Linton, of Michigan. He was known to be the most active Representative in favor of the A. P. A. movement, and he has shown his hostility to the Church by his opposition to an appropriation for the Catholic Indian Schools and the Catholic hospitals in Washington—appropriations which had been made for many a year without opposition. On the very day on which the statue of Father Marquette was being put up in Statuary Hall, this Congressman took occasion of the debate on these appropriations, to attack the placing of the statue as follows. We quote from the *Congressional Record*:

“I wish to have read at this time an Associated Press dispatch, published in papers throughout the country.”

The clerk read as follows (dispatch from Washington, February 21, 1896):

“The unveiling of Père Marquette’s statue in Statuary Hall, at the Capitol, which will occur soon, will be the first instance of the placing of a memorial to a churchman in the Capitol. Father Marquette is represented in the garb of the Jesuits, standing with a map in his left hand, the right grasping his robe.

“It is expected that the unveiling exercises will be attended by Cardinal Satolli, Cardinal Gibbons and the French and Italian ambassadors, together with a number of high dignitaries of the Catholic Church.”

MR. LINTON.—I presume that Father Stephan, who labors so assiduously here for the schools of his Church, thinks it a fitting time when at this very moment in Statuary Hall, in the room of the Capitol dearest to our people, owing to the associations of great names connected with it, there is being uncovered this marble statue, clothed in the cowl and gown of a Jesuit, with crucifix, rosary beads and other paraphernalia of his Church, standing with map in one hand, the other grasping his robe—the whole figure, including pedestal, upon which is engraved scenes of Church triumph and the Jesuitical letters, “S.J.,” is of an ecclesiastical character alone; in fact, so much so that devotees of that society have stopped in front of it, placed as it is in the main corridor of the Capitol, to make the sign of their creed, causing a member of the House who may participate in debate to say that:

“The interior has been transformed, and now the only thing necessary to give the Capitol the appearance of a complete cathedral is to change the exterior but slightly by removing the Goddess of Liberty from the dome and substituting a figure of St. Peter.”

And this statue of a zealous priest, not a citizen of this country, who never dreamed of the precious word “liberty,” and never heard the name or even dreamed of the great State he is supposed to represent, has this day been placed, and we are informed is to remain next to and towering above the marble form of the martyred Lincoln, standing just beneath with troubled face and bowed head, but the stroke of whose pen freed 4,000,000 slaves. We are informed in the extract just read the unveiling exercises

of this, the first and only statue of a churchman in the Capitol, will be attended by that "eminent American" (?) Cardinal Satolli, and other high dignitaries of his Church; this, I say, Father Stephan may consider a fitting time for Congress to present the schools of his faith with a quarter of a million dollars.

Thus spoke Congressman Linton, concluding his speech by moving an amendment declaring that no money should be appropriated for education in sectarian schools. The assertion that Cardinal Satolli and Cardinal Gibbons were to be present at the unveiling of the statue arose from a ridiculous article in the *Washington Post* during the height of the agitation, to the effect that Cardinal Satolli and other Church dignitaries had been invited to speak, and were to speak, at the inaugural exercises. This was altogether untrue; at that time Cardinal Satolli was at New Orleans. At no time were speeches made at the statue.

Congressman Linton was, however, not satisfied with protesting against the speeches which were announced to be made. He went much further and a few days afterwards introduced the following set of resolutions in the House of Representatives:

"Whereas, For the first time in the history of the United States there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit priest, named Marquette, who died in or about the year 1675, and who is referred to in the joint resolution as a reason for accepting the statue as 'the faithful missionary,' and

"Whereas, The Revised Statutes of the United States, section 1814, provides only for 'not exceeding two statues in number, of marble or bronze, from each State, of deceased persons who have been citizens thereof, and illustrious for their distinguished civic or military services, and when so furnished the same shall be placed in the old chamber of the House of Representatives, now known as Statuary Hall, in the Capitol of the United States;' and

"Whereas, The said Marquette never was a citizen of any State nor of the United States, nor performed any civic or military duty therefor; and

"Whereas, The statue representing him is of ecclesiastical

character alone, being fashioned in Church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in Statuary Hall, thereby being contrary to the intent of the joint resolution which provided for its acceptance; therefore be it

“*Resolved*, That the placing of said statue in the Capitol is not only without authority, but in direct violation of the law; and be it further

“*Resolved*, That the said statue be removed from the Capitol and returned to its donors.”

Congressman Linton was urged to make this attack on Father Marquette by the A. P. A. convention in Wisconsin, and these men and their allies throughout the country used every effort to excite the people against the Church. Speeches were given, newspapers were employed, and threats were openly made that if the statue were not removed it would be disfigured or destroyed. Even old journals like the *Springfield Republican* asserted that Linton was substantially right, and that he had shown that the law authorizing the placing of statues contemplates the honoring only those who had been citizens of the United States, forgetting that there were already in Statuary Hall busts of Kosciusko and Pulaski and Roger Williams, none of whom were born in this country, and that Congress had twice, by special vote, accepted the statue. Still the excitement grew until it became so widespread, and was of such a fanatical character that it was deemed prudent to unveil the statue without the usual speeches, and to guard it carefully night and day. The result proved that it needed but time and a little reflection for the great mass of the people to understand the character of the movement and weigh its significance. When they did, the whole matter died away, while the discussion did more to bring into prominence the statue and the life of Father Marquette than any celebration could have done. Even the political leaders saw the movement was a mistake, and we have it privately from the sculptor, Signor Trentanove, that a number of the Republican colleagues of Linton endeavored to persuade him to say no more on this subject, for fear

of damaging them politically. Even Linton himself showed his appreciation of the work, for shortly after the unveiling of the statue, meeting Trentanove at its feet, the Congressman admitted that it was by far the finest work of art in Statuary Hall, and in general treated the sculptor courteously. It is supposed that his action was due more to the pressure of fanatical constituents than to his own settled determination.

But a still higher tribute to Marquette and the statue was given by the highest legislative body in the country—the Senate of the United States. Though, some years ago, before the order was entrusted by the State to the sculptor—the offer of the statue was made to Congress and accepted, and thus no acceptance was necessary—occasion was taken of a letter written by the Governor of Wisconsin, last March, to pass resolutions supported by the eloquent speeches of Senators Mitchell, Palmer, Kyle and Vilas, which go far to make amends for the resolutions presented—but never acted upon—by Congressman Linton. The matter is of such importance that we quote the Governor's letter and the resolutions given in the *Congressional Record* for April 29, 1896, with the greater part of the speeches of Senators Mitchell and Vilas, of Wisconsin, and some extracts from the speeches of Senator Palmer, of Illinois, and Senator Kyle, of South Dakota. Though we cannot admit all they say about liberty of conscience and religion, it takes nothing from the tribute to Father Marquette, since these Senators are not Catholics and cannot be expected to hold Catholic doctrine. On page 4990 then of the *Record* we read the following:

STATUE OF JAMES MARQUETTE.

MR. VILAS.—Mr. President, I ask that the communication of the Governor of Wisconsin, which has been laid upon your table, be presented to the Senate.

THE VICE-PRESIDENT.—The Chair lays before the Senate the communication from the Governor of Wisconsin indicated by the Senator from Wisconsin. The communication will be read.

The Secretary read as follows:

Executive Chamber,

Madison, Wis., March 19, 1896.

SIR—It gives me pleasure to inform you, and through you the honorable body over which you preside, that the State of Wisconsin, in response to the invitation extended to the States of the Union under Section 1814 of the Revised Statutes of the United States, and in accordance with the resolution passed at the first session of Congress in 1893, has placed in the old hall of the House of Representatives at the Capitol of the United States a marble statue of Père Marquette. This statue was made in pursuance of an act of the Legislature of this State, passed at its biennial session in 1887, and is the work of the Italian sculptor, Mr. G. Trentanove, of Florence, Italy.

I have the honor, in behalf of the State of Wisconsin, of presenting this statue to the Congress of the United States.

I am, sir, very respectfully yours,

W. H. UPHAM,

Governor of Wisconsin.

Hon. Adlai E. Stevenson, Vice-President of the United States
and President of the Senate, Washington, D. C.

MR. PALMER.—I present resolutions in connection with the same subject and ask for their immediate consideration.

THE VICE-PRESIDENT.—The resolutions submitted by the Senator from Illinois will be read.

The resolutions were read as follows:

Resolved by the Senate, (the House of Representatives concurring), That the thanks of Congress be given to the people of Wisconsin for the statue of James Marquette, the renowned missionary, explorer and discoverer of the Mississippi river.

Resolved, That the statue be accepted, to remain in the National Statuary Hall, and a copy of these resolutions, signed by the presiding officers of the Senate and House of Representatives, be forwarded to his excellency the Governor of the State of Wisconsin.

THE VICE-PRESIDENT.—The question is on agreeing to the resolutions.

Senator Mitchell thereupon gave an account of the life and exploits of Father Marquette as follows:

Mr. President, the ancient city of Laon, in the north of France, not far from the Belgian border, was the birthplace of Jacques Marquette, the man whom Wisconsin has seen fit to honor. It sits upon a rocky eminence and dominates the vine-covered country of Champagne. Girt about by battlements, with a stately cathedral rising in its midst, it forms a citadel and sanctuary in one.

Born into such surroundings, growing up between war and worship, young Marquette was bound to become either a soldier or a priest. He inclined to the latter, but, a hero to the core, it mattered little whether he donned cassock or cuirass. Marquette came of a martial race. His forefathers distinguished themselves in Continental wars. Three of their descendants fell in our own war for independence. At seventeen Marquette joined the followers of Loyola. Among them he spent twelve years in diligent study and in teaching. St. Francis Xavier, "The Apostle of the Indies," became his model. He burned with desire for work in pagan lands. Under the authority of his order he sailed for Canada, landing at Quebec on September 20, 1666, buoyant with health and high ambition.

Up to the time of Marquette's arrival French colonization in the populating sense had proved a failure. Some insignificant settlements along the St. Lawrence, a handful of priests, a few scattering fur traders and bushrangers made up the population. All Canada did not count to exceed 6,000 souls. Despite all these efforts at colonization, Canada still remained a wilderness hardly touched by the hand of civilization, save in the matter of gunpowder and the equally destructive brandy. Into this domain of barbarism Marquette betook himself, having for sole protection the cross of Christ. He remained for a while at the mouth of the Sanguenay river, ministering to the Montagnais Indians and perfecting himself in their language. Marquette was a gifted linguist, mastering later on six distinct Indian tongues.

In 1668 he was ordered up the Sault Ste. Marie. With a party of Nez Perces he moved up the Ottawa river, crossed Lake

Nipissing to Georgian Bay, thence by Lake Huron to the "Sault." Throughout this perilous voyage he stuck to his paddle like a galley slave to his oar, subject meanwhile to the taunts of his brutal companions. The party landed on what is now the American side of the St. Mary's river, at a point frequented by the Chippewa Indians. Here he erected the first church in the present State of Michigan. Here he dug and planted the first garden in the Northwest.

In the autumn of 1669 he set out for La Pointe du St. Esprit, in the present State of Wisconsin. This was a mission founded a short time before at the entrance of Chaquamegon Bay, and not far from the western extremity of Lake Superior. Here were gathered the remnants of the Huron and Ottawa tribes of Indians, who had fled from the fury of the Iroquois.

Marquette writes interesting accounts of the Indians to Le Mercier, Superior of the Missions:

"I am obliged to render you an account of the mission at La Pointe de St. Esprit, among the Ottawas, according to your orders, on my arrival here after a month's navigation on snow and through ice, which closed my way and kept me in constant peril of life.

"Divine Providence having destined me to continue this mission, I arrived and went to visit the Indians here, who are divided into five towns. The Hurons, to the number of four or five hundred, still preserve some little Christianity. The nation of Outouaks is far from the Kingdom of God, being above all other nations addicted to sacrifices and juggleries. They ridicule prayer and will scarcely hear us speak of Christianity. The Kiskaskons had resolved in the fall of 1668 to obey God. They were then in the fields harvesting their Indian corn. They listened with pleasure when I told them I came to La Pointe for their sake and that of the Hurons, that they never should be abandoned, but be beloved above all other nations."

Winter closed in. For Marquette what a disheartening sojourn alone on that desolate shore! For him no communion with civilized man, no caress of child, no soothing voice of woman. Even nature offered no consolation. Frost had withered the grass

n the openings. The foliage of the trees had put on, by way of eave-taking, its coat of many colors, then dropped to the ground. Only the dormant pines retained their green. They slept like nights of old, with their armor on. Snowfall stilled the hum in the forest. Ice stopped the tinkle of the streams. No sound fell upon his ear save the guttural tones of the savages and the swash of the angry waves of Chaquamegon.

From the west came trooping bands of warlike Dakotas, their long locks dangling, bunches of flint-head arrows slung on their backs, and stone hatchets stuck in their belts. From the south, a thirty days' journey, bent on trade came the more pacific Illinois.

All these brought stories of the "Great Water"—the Mississippi—flowing no one knew whither; where houses walked on the water and monster fishes swam. The exploration of the river, which he believed had its mouth in California, became a settled purpose in the mind of Marquette. He says:

"If the Indians who promise to make me a canoe do not fail to keep their word, we shall go to this river; we shall visit the nations which inhabit it, in order to open the way to so many of our Fathers who have long awaited this happiness. This discovery will give us a complete knowledge of the southern or western sea."

Throughout the winter he ministered to his unruly flock, baptizing their infants and instructing the adults. In the pungent smoke of his cabin he pondered over his project of discovery, schooling himself in Indian lore.

The following year the Dakotas, incensed at the conduct of the Hurons and Ottawas, declared war upon them, "first returning to the missionary the pious pictures which he had sent them as a present." It was resolved to abandon La Pointe. The Ottawas decamped first. Marquette remained with the Hurons, to join in their wanderings and privations. They took to their canoes, and, mindful of the good fishing at Michilimackinac, they made their way to that "pebbly strand." The Hurons, or Wyandots, came originally from Georgian Bay, whence they fled before the Iroquois. In years gone by, on their passage to Chaquamegon Bay, they had touched at Michilimackinac. On this storm-swept, in-

hospitable spot, Marquette's first care was the erection of a mission chapel, calling it St. Ignace. He writes to Father Dablon:

"The Hurons come regularly to prayers, and have listened to the instructions I gave them, consenting to what I required to prevent their disorders and abominable customs. We must have patience with untutored minds, who know only the devil, who, like their ancestors, have been his slaves, and who often relapse into the sins in which they were nurtured. God alone can fix these fickle minds and place and keep them in His grace, and touch their hearts, while we stammer at their ears."

He ends his letter:

"This is all I give about this mission, where minds are now more mild, tractable and better disposed to receive instructions than in any other part. I am ready, however, to leave it in the hands of another missionary to go on your order to seek new nations toward the South Sea who are still unknown to us."

Colbert, in France, and Frontenac, then Governor of Canada, were scheming to circumvent the English, and confine them to their "weak and broken line along the coast of the Atlantic." Besides, they wanted a more southerly outlet than the St. Lawrence, ice-bound half the year. The acquisition of the territory through which flowed the much talked of but unexplored Mississippi appeared to them important to these ends. For this expedition Frontenac, on the advice of Talon, selected Marquette and Joliet. The latter was a young man, a Canadian by birth, and a trader and rover by inclination.

In December, 1672, Joliet joined Marquette at Michilimackinac. Of Joliet's coming and purpose, Marquette writes:

"I was delighted at this good news, because I saw my plans about to be accomplished, and found myself in the happy necessity of exposing my life for the salvation of all these tribes, and especially of the Illinois, who, when I was at Pointe St. Esprit, had begged me very earnestly to bring the word of God among them."

The winter was passed in preparation for the trip. On May 17, 1673, the two Frenchmen and five Indian companions started upon their journey in two canoes, with a small provision of

Indian corn and smoked beef—a sorry outfit, but gaily escorted by hope. At first they followed the northern shores of Lake Michigan, and entered Grand Baye or Green Bay. The Indians upon the banks of the Menominee river, where they put in, endeavored to dissuade them from proceeding further. The banks of the Mississippi, they said, “were inhabited by ferocious tribes, who put every stranger to death, tomahawking all newcomers without cause or provocation.” They added that “there was a demon in a certain part of the river whose roar could be heard at a great distance and who would engulf them in the abyss where he dwelt; that the waters were full of frightful monsters who would devour them and their canoes, and, finally, the heat was so great that they would perish inevitably.” Marquette did not take counsel of these fears. The party took the same course that Nicolet had followed some forty years before, up the lower Fox river, crossing Lake Winnebago, then ascending the upper Fox to a portage, and passing over to the Wisconsin river. Here they reached the limit of previous exploration. In this neighborhood they chanced upon a village of Muskoutens, Miamis and Kickapoos, who directed them as to their course. Marquette gave to the river the name Mesconsin, which was changed to Ouisconsin, and finally to Wisconsin.

Down the stream they sped threading the currents and grating over sandbars; by forests resplendent with verdure; past nature's fields rich with ungarnered harvests. On the 17th of June, just below the present city of Prairie du Chien, Wis., they shot out upon the virgin waters of the Mississippi. From the prows of their frail canoes came the first ripple of the rising tide of civilization which was to overspread the great West. Marquette surveyed the scene—one that no white man had ever before looked upon—“with a joy he could not find words to express,” to use his own language. Southward they steered, landing to cook their food, at night anchoring in the stream for safety. They had journeyed for over a fortnight, seeing no sign of human life, when they came across footprints in the mud at the water's edge. Following a path, not without trepidation, they came to a village of the Illinois. Here, when Marquette had addressed them in

their own tongue, they were greeted with kindness. After a friendly smoke, Marquette was presented with the mysterious talisman of peace, the "calumet." It is claimed that Marquette, in his written narrative, introduced this word into civilized speech. A feast followed: A large dog, boiled, was the "piece de resistance." This did not tempt the travelers, and they were allowed to regale themselves on the buffalo meat. Taking leave of their hosts they drifted past the Illinois river. Later they reached the mouth of the Missouri, and their canoes were tumbled about in the turbid waters of the confluence. A little time and they espied on their left the Ohio—Iroquois for "Beautiful River." Day after day passed on in solitude. Nearing the mouth of the Arkansas river, Indians on the banks became threatening, and put out in their canoes to the attack. This would certainly have proved fatal to the party but for the calumet which Marquette had received from the Illinois. He held it aloft by way of a flag of truce. The natives lowered their weapons and the travelers went on in peace. They landed at an Indian village opposite the mouth of the Arkansas. At this point they decided to turn back. A young warrior who spoke Illinois warned them of the dangers which awaited them down the river—death by disease or at the hands of the Indians, or capture by the Spaniards.

They had established the important point that the Mississippi did not flow into the Atlantic, or Sea of Virginia, but into the Gulf of Mexico. If they proceeded further the results of their discovery would be lost. They began their homeward voyage on the 17th of July. Paddling against the current all day under a midsummer sun, sleeping at night in a malarial atmosphere, subsisting on scant, unwholesome food, Marquette soon sickened. With him it was the beginning of the end. By toilsome stages they reached the Illinois river and ascended it, believing it an easier course to Lake Michigan than by way of the Wisconsin river. Under the guidance of a band of young Illinois warriors they reached the lake. They coasted its western shores and landed at Green Bay toward the end of September. They had been absent about four months, during which time they had paddled over 2,500 miles.

Of this memorable voyage, Marquette kept a journal. Sparks says:

“The narrative itself is written in a terse, simple and unpretentious style. The author relates what occurs and describes what he sees without embellishment of display. He writes as a scholar and as a man of careful observation and practical sense. There is no tendency to exaggeration, nor any attempt to magnify the difficulties he had to encounter or the importance of his discoveries. In every point of view, this tract is one of the most interesting among those which illustrate the early history of America.”

At Green Bay, in the hope of recovery, Marquette remained during the winter and summer. The following fall, feeling somewhat restored, he started to the country of the Illinois with two Frenchmen and a band of Pottawatommies. They passed over the portage at Sturgeon Bay, and followed the western shore of Lake Michigan. It took them a month to reach the Chicago river. Too feeble to proceed, he spent the winter with his two companions near the present site of Chicago, a prey to hunger, cold and disease. But he had promised the Indians at Kaskaskia, on the Illinois river, that he would return. He found strength enough in the spring to visit them, and was greeted by them “like an angel from heaven.”

His life was fast ebbing. He decided to set out for St. Ignace, wishing to die among his brother missionaries. The party moved northward along the eastern shore of Lake Michigan. On the 18th of May, 1675, knowing that his end was approaching, he landed. He gave directions as to his burial, asked the forgiveness of his companions for the trouble which he had caused them, and then peacefully passed away.

Two years after his death, a party of Kiskakons, former disciples of his, hunting thereabouts, sought out his grave. They placed his bones in a birchen box. With a flotilla of thirty canoes they conveyed it reverently to St. Ignace. King Arthur's mortuary bark did not bear to the Island of Avalon the earthly remains of a more chivalric soul. Priests, Indians and traders assembled on the shore to receive the funeral cortege. They carried the rustic casket to the chapel, where it was buried to the sound of the

church-going bell and the harmonious accents of his mother tongue, "with tapers burning, like his zeal, and incense rising, like his aspirations to heaven."

Gentleness, courage, self-sacrifice were the characteristics of Marquette.

In fortitude he was the equal of his brother missionaries. In native refinement and in education he was their superior. He was a zealot, if you will. But I have no quarrel on that ground.

He was a Jesuit, it is true. Whatever faults the Jesuits of those days may have had were peculiar to their time. Their conduct in other countries is not in question here. In North America they stand the transcendent heroes in the advancing army of civilization. As explorers, they pushed into the cruel wilderness, unfalteringly, self-devotedly, far to the front, where others followed with calculating circumspection.

Bancroft writes of them :

"Defying the severity of climate, wading through water or through snows, without the comfort of fire; having no bread but pounded corn, and often no food but the unwholesome moss from the rocks; laboring incessantly, exposed to live, as it were, without nourishment, without a resting place; to travel far, and always incurring perils; to carry their lives in their hands, or rather daily, and oftener than every day, to hold them up as targets, expecting captivity, death from the tomahawk, tortures and fire."

But the qualities of priest and of Jesuit had no part in determining Wisconsin's choice of Marquette for the honors of Statuary Hall. His pure and saint-like life, his writings and his fame as the explorer of the Mississippi controlled his selection. He was the first man to traverse our territory and to write a description of it. He was the first to map out our confines. He gave a name to the river after which our State is called. On our soil he planned his voyage of discovery. From our borders he first caught sight of the waters of the Mississippi.

Marquette is the one great historic character identified with our State. Wisconsin has developed many notable men. They are the men of yesterday who may seem great to-day, but to-morrow their names will be lost in obscurity. Not so with Mar-

quette. On the pages of history his name will shine the brighter as time goes on.

Senator Kyle, of South Dakota, followed in the same strain, concluding as follows:

Such is the story of Marquette's life. He was but thirty-eight years of age, and had spent six years in his chosen mission, and yet he carved a name for himself both as philanthropist and explorer. His mission was to carry the gospel to a heathen people; yet he rendered great service to our country as a pioneer of civilization.

To such men our country rightfully does honor. Marquette stands for a great class of Christian missionaries who have led the vanguard of explorers into the unknown parts of the earth. From the time St. Boniface carried the gospel into Germany, in the eighth century, until now, when missionaries of all denominations are penetrating the jungles of Africa, the Church has been foremost in discovery and has rendered untold service to civilization.

Thus, Mr. President, the Church has added greatly to the geographic and scientific knowledge of the world. To this great class of discoverers belongs James Marquette. He was saintly in character, unselfish in his purposes, and untiring in his efforts to being the message of gladness to darkest civilization. How striking the contrast between this man and De Soto and scores of explorers whose ambition was gold. As many of his predecessors had done, Marquette gave his life for those he loved. Dr. Milburn well remarks, "When we hear of faith and love like theirs, can we say contemptuously, 'They were Jesuits,' and forget they were Christians, sealing their testimony with their blood?"

Marquette made a journey of 2,500 miles, touching the territory of four of our Northwestern States. His mission was to the Indians. He had left to Joliet the part of reporting their journey to the Governor of Canada. He was content to remain and die with those for whom he had labored. His life is beautiful in self-sacrifice. His discovery ranks among the foremost and most important on the continent; and it is to Marquette, the explorer, that we do honor at this time. Though a simple missionary of

the cross, and without a possession in the world, his name is written beside those of De Soto, Balboa, Cartier, Joliet and others who are enrolled in the historical annals of our country.

Senator Palmer concluded his oration in these words:

Mr. President, Father Marquette was a priest—I do not hesitate to speak of him by that respectful title—was an explorer, and an apostle to all the tribes and peoples he might discover. He combined the courage and resolution of Paul, and of Judson, and of Brainard with the gentleness of John and the humanity and self-devotion of Damien, who gave his life to the service of the lepers. He had more of courage and resolution than a soldier, for without intending to resist the dangers he might encounter he met the threats of savages without fear, inspired with love for them and an eager desire to promote their temporal and eternal welfare.

Mr. President, the State of Wisconsin has selected this marble representation of this extraordinary man as its contribution to the Hall of Statuary. The selection is one worthy to be made, and the statue of Père Marquette will stand in that hall, surrounded by other statues representing men whose names will not die or be forgotten while respect and veneration for true manhood survives.

I hope it will not degrade or lower the dignity of this occasion if I say that I do not assent to Roman Catholic theories of ecclesiasticism, but I would despise myself if the garb of a priest of that Church could hide from my view the noble, resolute, devout Christian hero within.

The great oration, however, was the panegyric of Senator Vilas, of Wisconsin. This Senator is well known throughout the country, for he has ably filled the posts of Secretary of the Interior and Postmaster-General during the first administration of President Cleveland.

He begins by a history of Statuary Hall, and refuting the attack of Congressman Linton, that Marquette should have no statue because he was not a citizen of the United States. He spoke as follows:

Mr. President, when this lusty nation, outgrowing the habitations of its youth, built new council chambers for its legislators,

it was a happy thought that consecrated to the noble art of sculpture the old hall of the House of Representatives, where patriotism will hear the echoes ring forever of glorious words there spoken for liberty and justice among men. Nor less felicitous was the plan which proposed to the sovereign associates in Federal Union the work of its embellishment as authors and sharers, in fraternal equality, of the national prizes of honor and fame to be there illustrated and preserved. So, naturally enough, came up the suggestion that was directed by Congress to go with the invitation which the President was empowered to give, desiring the States to select, for this noble commemoration, from among them who in life on earth had been their citizens "illustrious for historic renown or for distinguished civic or military services."

This restriction of the invitation was, however, very differently applicable to the States of our Federation. The older, especially the original thirteen, had gained even then, as States, a historic past. Among their possessions, "already secure," were the records of a time beyond the memory of living men; and if not yet dim or misty, still we are able to see in perspective the creative and memorable deeds done in the course of their evolution, distinguishing the merit of achievement as contemporaries can never see it. They may, therefore, justly lay peculiar claims to noble figures, radiant among the shades, whose story is the treasure of all Americans, and say, "These were our citizens."

But, sir, the conditions are necessarily somewhat different with the newer States like Wisconsin. For, although as part of colonial grants whose base was on the Atlantic coast, our territory shared with the earliest the boon of independence; it long lay an almost unknown land, the remote corner of the old Northwest of the Republic. During many ensuing years the eager crowd of home-seekers pushed out upon a course southward of the Great Lakes, unconscious of the surpassing excellence, riches and beauty with which nature had endowed her land of choice, and so left it the prize of a later but not less fortunate generation. Thus it happens that while Wisconsin takes date with the first in liberty and title, her entrance to the Union was preceded not only by ten States—all the States, in fact, until Virginia was divided in

war—which were built upon the soil won from Great Britain, but also by six erected upon later acquisitions, four of them even beyond the Mississippi. Her organization as a territory, a territory then stretching from Lake Michigan to the Missouri, is within the recollection of venerable Senators still in honored service in this chamber. So it was that but sixteen years had passed of Statehood when this invitation was received to share the honor and duty of contribution to the nation's Hall of Statuary.

To accept it, therefore, in terms unqualified, demanded choice among contemporaries for the special commemoration—an invidious task, not congenial to human nature, inevitably to be shrunk from. There was no chance for a far retrospection through the aisles of time, with its softening lights, its soothing oblivion, its justice in relative measurements, its elimination of true desert. Many were the brave and generous spirits, the strong and helpful, among our pioneers and the builders of our State, whom the respect and affection of their fellows commend to the grateful remembrance of posterity; too many most cherished to be omitted by a particularization of some. And when the war time befell, and manhood heard throughout the land the call of liberty to arms, the answering voice of Wisconsin came, not from some daring few, in advanced leadership of thought and action; but from every home and hearthstone, through town and countryside, responding thousands poured forth to battle, knowing well their cause; near one-half of all her voting citizens bore her banner, floating beside the Stars and Stripes on every field of war in the Southern land, and her list of true heroes a Homer might worthily sing. Not yet do we dare the choice among them, all so cherished in honor and esteem.

And so it was that, from no lack of sensibility, no lethargy of appreciation, more than twenty years passed by while the national summons to participate in an undertaking so honorable remained, not unheeded, but unanswered.

But, sir, although the sway of nature was there longer undisturbed by immigration and settlement, that goodly land made, in fact, its entrance to the page of American history at a far earlier date. Indeed, its discovery and visitation by the white man had

much precedence in time over many of our sister States of prior establishment in the Union. A peculiar charm attaches to the story of those early days. It is augmented by the very length of the intervening period before the establishment of civilization came, during which the activity of development elsewhere increased the seeming quiet there. Time has cast back into even deeper shade its historic dawn, and thrown upon its simple facts something like the twilight hues of an ancient story. But fourteen years after the Mayflower sowed her precious seed on "the wild New England shore," Jean Nicollet paddled his canoe through the rich natural rice fields of the Fox in the centre of our present borders. Before any footstep but of red men had been imprinted on the western slopes of the Alleghanies, "the good tidings of great joy" sent down through the ages by a crucified Saviour were delivered to His barbaric children of the forest in the far interior Wisconsin land.

It was nature's way of shaping the continent which thus lured the explorer to its very heart so soon after settlement was begun upon its borders. Once upon the magnificent waters of those great interior seas, the like of which the earth does not elsewhere show, a fascination irresistible pressed on their fountain head. Side by side, often even hand in hand, cupidity and benevolence, with daring hardihood, urged the quest; and the trader's greedy courage found more than a match in the unfaltering hearts who challenged the horrors of the wilderness, bent on no selfish aim, but wholly to rescue the imperiled souls within its deep recesses. It so came to pass that without intermediate establishments of any sort, without even journey posts or resting stations, or a white man's abode along the entire route, Christianity had her missions domiciled in Wisconsin, on Lake Superior and Green Bay, while the advanced frontier of European movement, the nearest settlement or residence to the east, was a thousand miles away at Montreal.

The heavy forest stood, in primeval majesty, stretching to the prairies of the Mississippi from the mountains of the east, and not one of the coming race had ventured once within its awful solitudes. Through the vast woods westward from the Hudson

and the Delaware roamed the merciless Iroquois in terrible dominion, the scourge and destroyer of the savage race, the Tartars of the wilderness, whose butcheries deepened its solitudes and filled them with perils and horrors.

And there, sir, in the deep interior of the continent, on whose wild primeval surface no light of civilization cast a ray save the flickerings here and there begun to show along the ocean margin, there in that vast isolation, that "profundity obscure," the lamp of Christianity was kindled by the spark brought from Calvary, and its gleams burst forth above the forest gloom, a solitary beacon, presaging and beckoning to the oncoming column of humanity soon to march thitherward in triumphant splendor. And there, sir, slender and feeble as was that early flame, and though among sometimes distressing vicissitudes and perils, there has it ever burned unquenched. There in the first faint gray of morning, a Caucasian's home was builded and church and school were founded; and thus, with typical step, civilization, the civilization of highest evolution, made its advent to the continent's interior on the land of Wisconsin, and, in a sense, Wisconsin also took her beginning as one among civilization's grandest forms and agencies, a self-governed commonwealth of intelligent, God-fearing freemen.

Among the shadowy forms that move on that far off scene, touched by the light rosy ray that tells of a splendor coming in its time, among the brave who dared the peril of that morning hour, was one, the type and exemplar of a noble class, fixed in human honor by devotion, heroism and sacrifice, in whose soul burned also the genius of the explorer, the glorious greed of knowledge. Short and swiftly sped was his path to the altar of self-sacrifice, so often the goal of his class, but his few hard years were enough for his renown; he departed for the world beyond rewarded by the fame of history here. He was a citizen of Wisconsin only in its embryonic age—no more; but otherwise it was of such as him when Congress spake when it marked for this special honor, "persons illustrious for historic renown."

Wherefore, Mr. President, the Legislature of Wisconsin, unwilling that a State which yields in public spirit and intelligence

to none should stand no sharer in the national gallery of honor, and conceiving the true sense of the Congressional plan to comprehend whatever achievements upon our country's soil have brilliantly wrought toward its predestined usefulness to man, proposed to Congress that Wisconsin should be permitted, at once and together, to recognize and honor the men who so daringly planted there the first abode of civilization; to distinguish and illustrate the noblest character in the vanguard of its march—the missionary of Christ; and to celebrate also a famous triumph of geographical exploration within her borders, by raising here the marble effigy of that gentle, devoted, high-souled, fearless priest and teacher, James Marquette, the discoverer of the Mississippi.

Well knowing, of course, that the original invitation was, for the reason given, not literally a full authority therefore, the consent of Congress was explicitly sought. Twice the Legislature of the State declared itself—by its act of 1887, and again when its Senators, or one of them, hesitated in doubt of its true desire, by its joint resolution of 1893, “urgently requesting” those Senators to secure that assent of the government. And Congress twice responded with the desired permission. At first, the concurrence of the Senate in a joint resolution of the House of Representatives was given on the last day of the Fifty-second Congress, too late for Executive consideration among the mass of crowding measures.

The next session, first of the Fifty-third Congress, supplied the failure, and by joint resolution approved on the 14th of October, 1893, the State of Wisconsin was “authorized and granted the privilege of placing in Statuary Hall at the Capitol the statue of Père Marquette, the faithful missionary, whose work among the Indians and explorations within the borders of said State in early days are recognized all over the civilized world.”

In these terms the Congress testifies, Mr. President, its intelligence and appreciation of the moving considerations which justly award to this missionary and explorer a commemoration among the historic characters of America. The choice of Wisconsin was ratified, and the free interpretation which carried back the theory of citizenship to the early movers on her soil found approval.

The privilege bestowed has been exercised as it should have been. By universal testimony a work of art unexcelled has been erected in our hall. The representatives of the State feel no other need than to say, "Go, view the artist's work, gaze upon the noble figure discerned by genius in the Italian stone. There you shall find the ideal we would commemorate; a noble man with a soul lifted up to God, a mind inflexibly bent to duty, a heart swelling with tenderness towards his fellow creatures, so surely treading the pathway lighted to him by education and conscience that suffering, privation, danger or death could cause no shadow of turning in it; yet still the gentle, enthusiastic, generous man, beloved among his fellows—the man to dare without flinching, to do without boasting, the deeds that heroes do, when heaven calls."

Perhaps I might so leave it, confident in the award of credit so justly due the good State I love for its worthy gift, and conscious that the eloquent remarks of my colleagues have left no addition needful by me.

But, sir, I would wish to contribute something, if I could, to distinguish with clarity the figure and career of Marquette from confusion with intermingling persons and events in the background of history, and give a plainer view of what he was and what he did by drawing to the eye the circumstances in which he stood and acted.

For the discovery of the Mississippi in 1673, the Muse of History has recorded his name, to stand forever on her unfading scroll.

Yet there may be some, perhaps many, who see in that achievement little more than a summer ride in a bark canoe down the beautiful Wisconsin river, as if it were in the sunlight and sweet airs, the peace and security, which the student tourist of our day oft delights in as he traces again the famous water path of exploration. It is an indolent, thoughtless view. Far different has been—ever must be—the just merit of its character and merit. A strong, vivid imagination, capable of producing the facts collated from memorials of the time, a penetrating sympathy with beliefs and modes of thought then entertained, must gain sway in any mind which will realize the conditions then and there envying and characterizing human effort.

It was the fruit of no sudden inspiration, fortuitously conceived and hastily executed. Already so far sunk in the immensity of forest wilds, with horrors on its trail and terrors in its front, exploration had for a period halted on the shores of Superior and Michigan, or moved but little in adjacent territory. Eight years had passed since the first white man's house was built on the Bay of Chequamegon to give a home to the mission of the Holy Ghost, and all that undertaking a panic of terror had ruined, driving thence backward to the Straits of Mackinac the converts who had found a refuge there. For in the unknown western country dwelt the Sioux, monsters of bloody deeds, the constant fear of all the natives within reach of their excursions. Marquette, then beginning the labors to which he had consecrated his life, had wrought there with the tribes whose summer wanderings, like modern tourists, carried them to the great Northern Sea. Among them the Illinois, who told him stories of the great river, long before then a misty rumor, a far-off unreality. It fired his imagination and stirred his heart with hope that craving souls in other lands might hear the Gospel's tidings from his lips. He reported to his superiors, opened the plan and waited obediently. It required years before the answering orders followed. Then came Joliet with five Frenchmen. Seven men, no more, were thus to hazard the unknown regions, of which no native spoke but in notes of warning. They heard on every hand foreboding tales of terror, of mysterious and dreadful dangers. Monsters would be found in the waters, the fiercest savages upon the lands.

It was an age of credulity, and the stoutest hearts quailed often before chimeras of the fancy springing from the dread unknown. Now every friendly tribe, with common voice, at the Green Bay, at the Fox, at the village of the Mascoutins and the Miamis, where they bid adieu to the last frontier of the known, to the last friendly face, all picture only coming peril, with the supplication to change their purpose. Yet on they pushed their way, timorously at times we may well imagine, with straining eye as their frail canoes swept the bending curves of the Wisconsin, with hearts that sometimes throbbed, but unfalteringly, resolute of purpose. At length, a full month gone since they started from the

Green Bay—the traveler now needs hardly a day—and there it unrolled before them, the Father of Waters; there, as for untold ages all unknown, the majestic servant of nature's mighty plan! They had found it! For nearly forty years the voyagers had passed the tale, the mystery of Indian report, of the great water in the west, now they saw it with their eyes in veritable majesty!

Mr. President, perhaps no man without experience can bring to himself a full sympathy with the emotion which such an achievement must stir in the explorer's mind. The long dream of meditation, the ripening purpose, the fixed plan, the execution begun, the hard labors done, the menacing perils met, all at last compressed to perfect fruition in a single moment! Who can measure it by any gauge but experience, yet who but must feel it worth a life to win? The judgment of the world has given accordant honor, and brightly shines the name of the discoverer on the temple wall of Fame.

Sir, no balance can invidiously weigh in competition the variant elements of merit in the many who have lifted the veil of mystery over hidden lands. One star differeth from another star in glory. There can forever be but one Columbus; never another Magellan. But the pages will never want for readers on which are written the stories of the discovery of the Mississippi and of the sources of the Nile, nor fade the names of Livingstone and Marquette.

Yet this was not discovery complete. They knew well their duty, and, though plunging afresh into the depths of prophesied perils, on they fared, out upon its wide waters fearlessly bent to know the bounds and course set to the mighty flood in the plan of the continent, to carry back to civilized men a broadened field of knowledge, a new map, re-forming the terra incognita. A full month longer, oft in dangers great and real, they sturdily and bravely held their purpose down its turgid current, among strange lands and tribes, and marked its assured flowage to the Gulf of Mexico. Then, with their mission fulfilled, to return with its fruits no longer jeopardized was the ensuing duty, second only in importance.

It should perhaps be noticed, sir, that in point of fact, as men

now know, more than a century before the Mississippi had twice been seen by European eyes. Coasting on the Gulf in 1519, De Pineda turned through its mouth and sailed up this river, no one knows how far. Wandering over the continent in 1542, De Soto crossed it near the Yazoo's mouth, ascended for a distance its western bank, died and was buried in it. Neither event gave the river to the world. Where it was, what it was, whence it came, what the countries of its drainage—all were untold. Water only had been found, a fluvial mystery unsolved. Geography had gained nothing, nor, until Marquette had shown it, was the water known to be the Mississippi which these wanderers had seen. Only he who looks on past events without a perspective, like a Chinese drawing, confounds these transactions. Not by one jot or tittle has it lessened the meed or honor measured to Marquette.

It is to this historic event, Mr. President, that the personal distinction of Marquette in the annals of America is to be ascribed. It was not conspicuously gained by service in his capacity of a missionary priest. Others shared with him the excellence, the labors, the sorrows of that character to a not inferior degree. But Fame, like the first beams of morning, gilds the heights of singular eminence, and men worship most the victories which increase dominion. And "Peace hath her victories not less renowned than war." It was his geographical conquest, the opening to man of a country unequaled in capacity for his enjoyment, the broad and splendid region of the Mississippi's drainage, which marked him for illustration by succeeding generations. Mainly this it was that affixed his name to the handsome city on the shore of Superior, to counties in the States that adjoin that wide water, and has led to the erection of the stately figure in marble now placed in the keeping of the nation.

But there mingles, also, sir, a just respect for the heroic messenger of Christianity to God's children in the wilderness which has entered into its design and will share in the commemoration to endure in this monument—may it be for ages. The statue is itself an idealization, yet it is believed so natural, so true, that every detail is but genuine exposition of personality and character. If the artist has thrown into the beauty of the face the look

lineaments which tell the far sight, the fixed hope, the unbending courage of the successful explorer, they comport and mingle with features informed with submissive piety, benevolence and zeal to do the will of God. Sir, the early missionary to the Indian the world will never cease to reverence, as heroism and goodness must be revered, however differently the light may fall in after-times on beliefs and methods then entertained and pursued. Among them all, of whatever church or creed, Marquette deserves a place with the foremost. Not that the effects he wrought were great, nor his experience of suffering unsurpassed. Others in that "noble army of martyrs" perhaps accomplished more and suffered more. It was the abundant power in him oft and fully manifested, the spirit that burned within and his sad untimely loss, rather than shining achievements in his few years of labor, that gave him prominence as a missionary among the mission pioneers.

Mr. President, you have heard in the appropriate and interesting remarks of our colleagues the story of his career pleasingly told. Who that listened can picture to himself the conditions which then beset the wanderer in that far interior, and withhold admiration of the intrepid self-consecration that took him there on such an errand? I tried a few minutes since to draw to the mind by some lines the superficial picture the continent then presented, the hopelessness of the missionaries' remote isolation, their necessarily absolute surrender to the fate of the wilderness. But how can one depict to entire realization all the meaning of peril and horror that resignation then implied to them who ventured on in the very light, as it were, of the fires that had consumed their martyred predecessors?

For bitter, indeed, had been the missionaries' experiences on the very path they traveled. Once before, in the wilds between Huron and Ontario, the soldiers of the cross had performed labors and endured privations, the tale of which must ever excite pity and admiration, and yet their catastrophe had been utter and horrible. Through sufferings and indignities that might have rather moved despair, love and faith had bred still a sustaining hope. Never was its light more awfully extinguished. Their unhappy converts first were decimated by smallpox, and then upon

them fell the fiendish Iroquois. Horrible was the fate of all. Massacre, even to annihilation, swept the friendly tribes—men, mothers, babes—from the face of the earth; and death, death through torments inconceivable but to savage ingenuity, the slow exhaustion of vital force amid lingering flames, while agonizing wounds lacerated the inflamed flesh, had been the portion dealt out to the messengers of divine love. The annals of heroic devotion have no tale more pitiful than the constancy in duty to their disgusting pupils, and for it the awful earthly recompense of the faithful fathers, Brébœuf and Lalemant.

Such was the present example, such the impending menace—martyrdom through agony unspeakable for the missionary, butchery for his converts—that lay across the path of the young priest of twenty-nine as he set forth upon his lonely way to La Pointe du St. Esprit, on the Bay of Chequamegon. And to what a task assigned! Not, like the voyager or trader, to plunge licentiously into the wild Indian life, rejoicing in its freedom and adventure, reckless of results. The Christian missionary met those natives to challenge their habits of thought, to attack their traditions of life, to rebuke their morals. Yet his appeal was to a spiritual nature of which they knew nothing, to hearken to a tale beyond their understanding, to fit them beyond the only world they knew or were capable of knowing. At first, perhaps, he might win attention by the charm of novelty, attractive always to the savage as even to animal nature. That sway was but momentary; his teaching necessarily carried reproof; and, gentle as he made it, few of those coarse, fierce spirits would tolerate it. Their frequent return and sometimes habitual usage were contumely, ridicule, indignity. Disgustful alike to his education, breeding, taste, was very close contact with them, and nature could but rebel against the duty religion enjoined. Dependent on them for his means of subsistence, his privations were often severe. Yet he toiled with unfailing perseverance, inventing new devices to win their trust and fix their minds on things eternal, always to encounter backsliding and relapse, and ever to see the momentous truths he taught fall like seed upon a stony ground. Whose heart must not melt in sympathy with those words my colleague read

from that letter of the wearied Marquette to his superior after the ruin of the mission at St. Esprit:

“God alone can fix these fickle minds and place and keep them in His grace and touch their hearts while we stammer in their ears.”

Yet bethink you of the admiration, of the unflagging zeal that in so few years made him master of speech in half a dozen various native tongues, that he might better strive in that desperate work of salvation.

And who so base of spirit that would deny the guerdon of fidelity and goodness, when, sick and broken with the malady that sent him to his grave, in the face of coming winter, he set off again on the long hard journey up Lake Michigan from Green Bay, to bring the healing truth to the heathen souls among the Illinois, who loved him? The event realized the gloomy presage with which the journey was begun. That testimony of faith he gave as a dying man. With the return of spring he tried his last chance for life. Borne by his red brethren to the shore near where Chicago teems with multitudes to-day, he was launched in a bark canoe to paddle with two friends the long way to Mackinac. The attempt was vain. One day, gliding along the eastern coast, he recognized his summons and bade them land. They sheltered him with a hut of bark, and he, beseeching forgiveness for all their pains, calmly ordered the particulars of his burial. Parkman, to whom we owe so much, paints with simple eloquence the final scene:

“At night seeing that they were fatigued, he told them to take rest, saying that he would call them when he felt his time approaching. Two or three hours after they heard a feeble voice, and hastening to his side, they found him at the point of death. He expired calmly, murmuring the names of Jesus and Mary, with his eyes fixed on the crucifix which one of his followers held before him. They dug a grave beside the hut, according to the directions which he had given them, then re-embarking, they made their way to Michilimackinac, to bear the tidings to the priests at the mission of St. Ignace.”

Mr. President, let him who doubts the excellence of that good

man's life contemplate the scene enacted on that coast in the next ensuing year. Then nature bore her testimony unimpeachable to the wondrous impress of his goodness. A band of Ottawas, seven years before his pupils at La Pointe du Esprit, repaired at the bidding solely of their hearts to that lonely grave, with tender hands, after the fashion of their fathers—

“Washed and dried the bones and placed them carefully in a box of birch bark. Then in a procession of thirty canoes they bore it, singing their funeral songs, to St. Ignace, of Michilimackinac. As they approached, priests, Indians and traders thronged to the shore. The relics of Marquette were received with solemn ceremony, and buried beneath the floor of the little chapel of the mission.”

Sir, was ever tribute more genuine paid to king or conqueror? Could proof more ample be of the power of that noble spirit who had thus sent the beams of human kindness through the hearts of those rough savages in whom he saw the children of God? The cold marble in yonder hall, 'midst all its glorious company, can testify no more clearly to a character fit for a remembrance than that wild procession which in the genuine reverence of nature moved slowly through many days down the waters of Lake Michigan. God's eye was on it; His spirit ruled that scene.

But, Mr. President, the State of Wisconsin, now a Commonwealth of 2,000,000 freemen, rejoicing in prosperity and happiness on the soil he trod so long ago, in raising the statue in the nation's Hall of Statuary, does not merely celebrate a name “illustrious for historic renown,” a character whose excellence is worthy of perpetual remembrance. It means still more, that it shall stand there as a testimony and monument to a principle of our social order of the utmost value to mankind—the principle of religious liberty. Sir, human intelligence and reason, all the history of the world, teach no more useful and impressive lesson than is embodied in that fundamental rule which draws an absolute and impassable line between the affairs of life and the affairs of religion, and denies to the social law all right or jurisdiction to transcend it. On one side is the citizen, a component of and subject to the State, charged with its duties, obedient to the laws

within its sphere. Across it is the man, the creature of almighty God; His worshipper, His subject, amenable there to His law and no other.

Sir, he is wrongfully despoiled, his right invaded, a grievous injury done, when to any man is denied any part or share of his social rights or privileges by reason of his religious faith. If property, if place, if honor be his rightful due among his fellows, he who strikes aught away of either because of religious opinion—"Hostis humani generis."

And therefore it is, sir, that this statue of James Marquette will stand as a monument and emblem of religious liberty. The noble right to honor and remembrance among men, which the Legislature of Wisconsin and the Congress of the United States have declared to be his, he is not denied. It is sacredly preserved. This statue is raised to him in no token of his religion, in ascription of no honor to his creed, his opinions. It invites no special countenance from the adherents of any church or any creed. Regardless of all these, neither with favor nor with disfavor to any, this statue—ideal reproduction of him as in life he was—stands to the honor of the discoverer and the man, the testimonial of the people who rejoice in the brotherhood of man, who love liberty and who guide their conduct by its precepts without a shade of fear.

Sir, no State in all this Union can more worthily, more honorably support this attitude in the presence of the nation and mankind than the State of Wisconsin. There, sir, is a composite citizenship which mingles the blood of all the civilized nations on the earth. Around their altars gather the faithful servants of God in many and various forms, of many diverse churches, sects and creeds. Together they abide in fraternity, in liberty, enjoying each his rights, trampling not upon his neighbor. Nowhere is order better maintained, life, person, property more secure. Nowhere does benevolence show a more generous and kindly face in public or in private care of misfortune. Nowhere is education more lavishly supplied; and, yet, in strict observance of the rules of liberty, every shade of sectarian instruction—removed from the public schools—is left in unfettered freedom to the schools

maintained by conscience. There, too, home and fireside are the centres of the noblest, sweetest life, the sure and safe foundation of a free, intelligent, powerful State.

Mr. President, no people more intelligently understands, more devotedly maintains, the basic principle of freedom to which their testimony is thus borne. They believe that upon it rest their peace and happiness. They will defend it, if need be, at any hazard. They freely accord it to all.

We speak for no single class; we represent no creed; we court no favor, when, sir, from all and for all the body of our good people, irrespective of race or opinion, my colleague and myself thus declare the sentiment which actuates our State, and supplement the action of its worthy Governor in presenting to Congress the beautiful statue of James Marquette, in commemoration of his just renown and in illustration of the light and strength of liberty among men.

THE VICE-PRESIDENT.—The question is upon agreeing to the resolutions.

The resolutions were agreed to.

Thus, in spite of the attack of the A. P. A's., the statue of Father Marquette remains in Statuary Hall. It is a remarkable and striking tribute to the discoverer of the Mississippi. Being of pure white marble eight feet in height and raised on a pedestal which is the greatest in the hall, it is the first thing that meets the visitor's eye on entering, for it overtops all statues near it. The base, too, is worthy of note, and Wisconsin may well be proud of her gift. There is no more talk of removing or defacing the statue. On the contrary, people of all classes seem to rejoice that it remains in the hall, and that it stands not only a tribute to the discoverer of the Mississippi, but as a protest against bigotry and the narrow prejudice, so foreign to all the traditions of this country.

It is also a splendid testimony to a great missionary and to the society whose devoted son he lived and died, nor is it the only testimony our country has reared to him as a missionary to the Indians. Fifty years before the statue was carved our best known American poet, Henry Wadsworth Longfellow, sang of this heroic

life in his Indian poem "Hiawatha." Many of the incidents and the very words of the poem are taken from Father Marquette's "Journal," and the poet refers to it in his notes. The Black Robe of "Hiawatha" is none other than our own Father Marquette, and in his beautiful statue in the Hall of the National Capitol serves to remind us of his message, as given by the poet, and as applicable to the people of this country as of old to the Illinois:

"Peace be with you and your people,
Peace of prayer and peace of pardon,
Peace of Christ and joy of Mary!"

VI.

THE WHITE MARBLE PRIEST.

The following lines are from the pen of President J. E. Rankin, of Howard University, a non-Catholic institution. They were published in the *Washington Star* May 5, 1896, just after the statue of Père Marquette was placed in the Statuary Hall and the A. P. A's. in Congress fought against its acceptance. President Rankin, speaking of these verses, says: While passing through the rotunda of the Capitol the other day two little Irish lads asked me where the "Marble Priest" was. I sought the proper official and took them to the statue of James Marquette, Wisconsin's gift to the United States. The incident gave rise to the following lines:

No room in your hall for the white marble priest,
O long-boasted land of people oppressed?
Your face full of terrors, your hearts full of tears!
The man has been dead full two hundred years!
Ashamed to confess that you owe him a debt?
You've room for Columbus, but not for Marquette.

Twelve millions of people, part of your whole,
With Macs and Maloneys on your pay roll;
They help fight your battles and help build your roads,
They help pay your taxes and help bear your loads.
Ashamed to confess that you owe him a debt?
You've room for Columbus, but none for Marquette.

You have room for De Soto, the man of the sword;
No room for the priest, with the word of the Lord?
For he stands in his robe, with his cross and his beads!
Afraid of Pater Nosters, of his right and his creeds!
Ashamed to confess that you owe him a debt?
You've room for Columbus, but none for Marquette.

You have room for the pilgrims, as forth they embark,
God's rainbow above them, in freedom's frail ark;
No room for the freedom of speech and of thought
That over the waves of the ocean they brought?
Ashamed to confess you owe him a debt?
You've room for Columbus, but none for Marquette.

O nation first cradled in the bosom of God!
O nation whose fathers the martyr path trod!
O fear not the Bible that fostered your youth,
And fear not the churches, the pillars of truth;
Rise up and confess that you owe him a debt—
You've room for Columbus, make one for Marquette.

VII.

'HIRD OPPOSITION—AN ATTEMPT TO REMOVE THE STATUE.

As soon as A. P. A. influence had prevented the House of Representatives from accepting the statue, work was begun in Wisconsin to have the statue removed from the Capitol. Most of this account is taken from the *Catholic Citizen* of Milwaukee:

February 13, 1897.

On Tuesday, February 9th, Assemblyman Sweeting introduced in the Assembly at Madison a joint resolution for a memorial to Congress asking that the statue of Père Marquette be returned to the State to be placed in the new historical library building. Assemblyman Sweeting hails from Clark's Mills, a little borough in Manitowoc county, with a population of 150. The bill contained the notation, "By request."

The resolution, which was referred to the Committee on Federal Relations, is as follows:

To the Honorable the Senate and the House of Representatives of the United States in Congress assembled:

Whereas the Legislature of the State of Wisconsin by the enactment of the chapter 544 of the laws of 1887 provided for the presentation to Congress for erection in the old House of Representatives at Washington of a statue of Père Marquette under the provision of the revised statutes of the United States permitting the erection in said hall of marble or bronze statues of one or two of its deceased citizens who have been illustrious for their distinguished civic and military services; and

Whereas, under the provision of this act a statue of Père Marquette, the explorer, has been placed in said old hall of the House of Representatives, and whereas the State of Wisconsin has in process of construction a building for the historical library for the State of Wisconsin devoted exclusively to historical subjects, and whereas, as Père Marquette was a historical character rather than a citizen renowned for distinguished civic or military services, and whereas the State of Wisconsin contemplates placing in the old hall of the House of Representatives statues of General J. M. Rusk and General Lucius Fairchild, late distinguished citizens; therefore,

Resolved, by the assembly, the Senate concurring, that the Congress of the United States be requested to return to the State of Wisconsin for presentation to the State Historical Society the statue of this eminent explorer to be placed in the building now in process of construction for that society and that the delegation

from Wisconsin be memorialized to ask said return by proper Congressional enactment.

The Committee on Federal Relations in the assembly has fixed on Tuesday next at 2 o'clock p. m. for all people who desire to be heard upon the several resolutions and memorial proposing a removal of the statue of Père Marquette from Statuary Hall in the National Capitol.

Hot controversy on this subject is promised and fuel for it has been furnished in the measures proposing the placing of statues of the late General Fairchild and Jeremiah M. Rusk in the two niches in that hall allotted to Wisconsin. The Marquette statue will have to be removed to make room for both.

The introduction of resolutions providing for statues of Jeremiah M. Rusk and General Fairchild in Statuary Hall, Washington, will doubtless on close inspection be found to be a part of the plan which has for its object the removal of the Marquette statue. But two statues can be placed in Statuary Hall by each State, and Wisconsin has one there already, the Marquette statue.

The Legislature is overwhelmingly Republican; both General Rusk and General Fairchild were leaders of that party in this State and were personally popular in all parties. No Republican, it is believed, would dare to vote against the Rusk and Fairchild bills. So far so good. But then the A. P. A. legislator appears on the scene, with the plea to his Republican brethren, who have voted for the Rusk and Fairchild statue resolutions, that it necessarily follows and that to be consistent they must vote for the removal of the Marquette statue, to carry into effect their own resolutions. And, furthermore, the A. P. A. emissaries will profess their great admiration for Marquette as an "eminent explorer," as their resolutions set forth, and dilate on the appropriateness of placing his statue in the new State Historical Library. The whole scheme has been cunningly conceived.

There may be a stumbling block to the little plan, however, as it may require the permission of Congress to remove the Marquette statue. The statue is a gift to the national government by the State of Wisconsin and is furthermore a gift for the making of which special permission in this instance was given by the Con-

gress. The Senate has already taken formal action and accepts the statue, but in the House a resolution regarding the matter is still pending before the Library Committee. Action by the House upon the resolution accepting the statue is purely a formal matter, as there is no real necessity for the adoption of such resolution.

The resolution of Assemblyman Sweeting refers to the fact that Marquette was not "a citizen distinguished for his civil or military services," giving the impression that statues of only such persons were placed in the Statuary Hall. The impression is false.

But a few feet away from the Marquette statue in Statuary Hall is the marble figure of Roger Williams, presented by the State of Rhode Island. Roger Williams died in 1683, and consequently could not be and was not a citizen. Moreover, he was the founder of the Baptist religion and his statue represents him in religious dress with the Bible in his hand, it clearly being the sculptor's purpose to bring out the religious calling of his subject.

It remained for the A. P. A. bigots of these days to raise a technical objection. The spirit of the law granting the right to place statues in Statuary Hall, is to grant to each State the right to honor its heroes and great men. The question of citizenship is only a technical qualification, and, as a great writer says, "to violate the spirit of the law by pretending to respect the letter, is a fraud no less criminal than an open violation of it. It is not less contrary to the intentions of the Legislature, and only shows a more artful and more deliberate malice."

(*Catholic Citizen*, February 20, 1897.)

The bill introduced in the Assembly at Madison calling for the removal of the Marquette statue from Statuary Hall at the national Capitol has caused much comment, and is generally condemned by men of all political parties and creeds. It is looked upon as an extremely silly measure, wholly uncalled for and one which would place the State of Wisconsin in the position of stultifying itself.

The Marquette College Alumni Association is taking the lead

in the opposition to the measure. The association has had a large number of blank forms of protest printed and sent to every city and town in the State, where thousands have signed them. In Milwaukee a large number of signatures to these protests have been secured. Arrangements are also being made to have a delegation of representative men attend the meeting of the Committee on Federal Relations at Madison next Tuesday, when a second hearing on the statue will be given.

(*Catholic Citizen*, April 10, 1897.)

The A. P. A. bill providing for the removal of the Marquette statue from Statuary Hall, Washington, D. C., has been killed by the Wisconsin State Legislature. It was unceremoniously and overwhelmingly shelved, seventy-eight votes being registered against this bigoted measure and but three in favor of it.

At last, after years of wrangling, it may be said that the Père Marquette statue safely stands in Statuary Hall, the tribute of the people of Wisconsin to the great explorer-priest. The history of the attempts to place the statue there and the attempt to remove it need not be retold. Although originally passed over by an overwhelming vote, the resolution calling for the placing of the statue of Père Marquette in Statuary Hall was not acted on for years. First, the custodian of the Capitol objected that Father Marquette was not a citizen, and for a long time nothing was done by our representatives in Washington. Then a resolution was passed by the Legislature at Madison calling on our representatives to take action, and after a long delay they did so and removed the technical objection of the custodian.

Another long delay followed. The Governor took no action towards providing the statue. Finally he appointed a commission, who after more delay selected the statue, and it was made and placed in Statuary Hall. They accepted it, but the House, moved by A. P. A. influences, did not take action. The same influence set to work in Wisconsin, and some weeks ago a bill was introduced in the Legislature providing for the removal of the Marquette statue from Statuary Hall, to be placed in the new

Wisconsin State Historical Library building at Madison, and the placing of Generals Rusk and Fairchild in Statuary Hall.

This measure was referred to the Committee of Federal Relations which reported on it last Wednesday night. On Wednesday afternoon the committee met in executive session, and by a vote of 4 to 1 decided to let the memorial for the removal of the Marquette statue die in committee.

Thursday evening the portion of the memorial with reference to the Marquette statue was reported back by the committee without recommendation and the memorial was promptly killed without hope of resurrection. It required three motions to accomplish this result, and it was done in less than five minutes without discussion and without personalities being engendered or religious issues raised.

As soon as the report was read, Mr. Sweeting, who introduced the memorial, was on his feet with a motion that it be laid upon the table, and he called for the ayes and nays upon the motion. The roll was called, eighty-one votes being cast, of which seventy-eight were in favor of the motion, Messrs. Ackerman, Clark and Krauss voting in the negative, but before the result was announced they changed their votes to aye and the motion prevailed unanimously. Mr. Taylor moved that the vote by which the memorial was laid on the table be reconsidered, and Mr. Stone moved that this motion be laid on the table. Mr. Stone's motion was carried by an unanimous vote.

VIII.

THE ACCEPTANCE OF THE STATUE BY CONGRESS.

It has been seen that the resolution for the acceptance of the statue was killed in the lower House after being accepted by the Senate. It was owing to the action of the Marquette College Alumni Association that the matter was again taken up and successfully pushed until both Houses passed the bill accepting the statue.

Mr. Alphonsus Bodden, the president of the Marquette Col-

ge Alumni, has given us the account of his work, which we print in full. It is safe to say that had it not been owing to his untiring energy this work would have failed, and had it failed the statue would probably in the course of time have been removed from the Capitol.

The movement to procure the acceptance by the National Government of the statue of Père Marquette was begun at the eventh annual banquet of the Marquette College Alumni Association, held June 2, 1903.

In October of the same year the Executive Committee of the association took up the matter. Several of the Wisconsin representatives were seen personally by members of the committee. A letter was draughted and sent to each member of the Wisconsin delegation, stating that the association had decided to make an effort to procure the acceptance by the national Government of the statue of Père Marquette—asking for their co-operation and an expression of opinion in relation to the undertaking.

The replies were sufficiently encouraging to warrant further action.

At a December meeting of the committee, a sub-committee, consisting of Messrs. William J. Carroll, Erwin P. Wemmers and myself, was appointed to take full charge of the matter.

All the legislation on the subject, both State and national, was transcribed from the records and tabulated by the committee.

The following resolution was draughted:

Resolved by the House of Representatives (the Senate concurring), That the thanks of Congress be given to the people of Wisconsin for the statue of James Marquette, the renowned missionary and explorer.

Resolved, That the statue be accepted to remain in the National Statuary Hall, in the Capitol of the nation, and that a copy of these resolutions, signed by the presiding officers of the House of Representatives and Senate, be forwarded to His Excellency the Governor of the State of Wisconsin.

During the Christmas holidays, the committee arranged a meeting with the Hon. Theobald Otjen, our senior local representative in Congress, and requested him to father the above resolu-

tion. To this he cheerfully consented. The methods of procedure were discussed and the following plan of action was decided upon:

1.—To obtain, if possible, the unanimous consent of the Wisconsin delegation, and thus insure favorable action by the Committee on the Library.

2.—To introduce the resolution in the House and have it referred to the Committee on the Library.

3.—To have the resolution favorably reported back to the House by said committee.

4.—To have the resolution agreed to by unanimous consent of the House.

5.—To introduce the resolution in the Senate and pass it by unanimous consent of that body.

The committee decided to send a representative to Washington to push the resolution and requested me to act in that capacity.

On January 8th there appeared in the *Milwaukee Sentinel* a dispatch from its Washington correspondent, representing Mr. James T. McCleary, the chairman of the Committee on the Library, as favoring the removal of the statue of Marquette from Statuary Hall to the rotunda of the Capitol.

Arrived in Washington January 11, 1904, my first work was to confer with Mr. McCleary, chairman of the Committee on the Library, and the individual members of the Wisconsin delegation and present the statue matter in its proper light. In this Mr. Otjen was of the greatest help to me.

During our interview with Mr. McCleary he informed us that Section 1814 of the Revised Statutes, under which the statue of Père Marquette had been placed in Statuary Hall, made two requirements:

1.—That the person whose statue may be erected in Statuary Hall shall have been "illustrious for historic renown or distinguished for civic or military services." To this requirement Father Marquette, in his opinion, responded most adequately.

2.—That he shall have been a "deceased *resident*" of the State proposing to honor him. This Father Marquette was technically not, for the State of Wisconsin was not organized until long after

his death. It was for this reason that Mr. McCleary had expressed himself favorable to the removal of the Marquette statue from Statuary Hall to the rotunda.

The technical objection was admitted, but his attention was called to the passage of a joint resolution, approved October 14, 1893 (p. 5), by which this technical objection had been set aside. Mr. McCleary had been unaware of the fact that such a resolution appeared upon the records, but upon reading a copy of it assured us that that took the responsibility off of the Committee on the Library, and removed the only objection that he had previously entertained to the formal acceptance of the Marquette statue or its retention in Statuary Hall.

I learned that the statue matter had been discussed by the Wisconsin delegation at an informal meeting held a few days before my arrival in Washington and that a feeling existed among several members of the delegation that it would be poor policy to revive the matter.

I spent much time during the next few days conferring with the individual members of the Wisconsin delegation and found the above feeling strong.

Several feared that if the acceptance were brought up, the history of the Marquette statue legislation for years back would be revived and the same embarrassing political positions that it had occasioned in the different districts of the State years ago might be renewed. Their argument, however, was as follows:

The case of the Marquette statue is different from that of any other State. It is the only case in which the national Government, by special legislation, gave to a State in advance the privilege of placing in Statuary Hall the statue of a *particular* person. That by virtue of this special legislation (approved October 14, 1893), the statue of Père Marquette was *legally* accepted, and that further action was, therefore, unnecessary.

I explained: (a) That the only object of the joint resolution, approved October 14, 1893, was to overrule the technical objection, previously made, that Père Marquette was not a citizen of Wisconsin, as he had lived and died long before Wisconsin had existed as a State;

(b) That the word "accept" or its equivalent was not used in the whole resolution; that, on the other hand, the words authorized and granted the privilege of placing the statue of Père Marquette were used in the resolution;

(c) That the gift of any State could not be *formally accepted* by the national Government until such gift had been *formally presented* to the national Government by the State in question, nor before such gift existed; that the joint resolution (of *alleged* acceptance) was dated October 14, 1893, and that the statue of Marquette was not presented to the national Government by the State of Wisconsin until February 19, 1896—nearly three years later—and did not exist as a statue more than two months before presentation.

(d) That even supposing for a moment (for purposes of argument) that the joint resolution, approved October 14, 1893, could be stretched into an implied *legal* acceptance, what the people of Wisconsin wanted and had a right to expect, was the courtesy of a vote of *formal* acceptance and thanks (extended to other States) for the gift they had given to the national Government in good faith (at the latter's invitation) and paid for out of their State treasury.

I contended that the position of the people of the State of Wisconsin was made stronger by virtue of the fact that the resolution of formal acceptance and thanks, which passed the Senate April 29, 1896, had been shelved in a committee of the House; that thus the national Government had thrust at the people of Wisconsin a *positive* refusal to accept the gift which it had invited the State of Wisconsin to present.

The records of Congress showed conclusively that it was customary for the national Government to give such formal expression of thanks and acceptance to the respective States, for of the remaining twenty-eight statues in Statuary Hall twenty-three had been accepted by *formal* resolutions.

After considerable reluctance on the part of some members of the Wisconsin delegation, each gave his individual consent to have Mr. Otjen inform the committee that it was the desire of the entire

Wisconsin delegation to have the Marquette resolution favorably and promptly acted upon.

This accomplished, the battle was more than half won, for a unanimous delegation in a State matter practically insured a favorable report by the Committee on the Library. Three of the members of the committee had already been seen and expressed themselves in favor of the proposition. The remaining two were absent on account of illness.

Mr. Otjen informed the Committee on the Library—through its chairman, Mr. McCleary—of the unanimous desire of the Wisconsin delegation in the matter. Mr. McCleary assured both Mr. Otjen and myself of his personal support, and promised us to get his committee together as soon as possible; but expressed his desire, through motives of courtesy, to wait a reasonable period for the two sick members of the committee. This caused a delay of about two weeks, and still neither of the absent members of the committee were able to attend sessions.

Mr. Otjen and I approached Mr. McCleary several times during this period to learn what prospect there was of a meeting of the committee. He assured us that he was still waiting for the two sick members of the committee and that he expected them to be about very soon, but set no limitation to the time he would wait for them.

To forestall any further delay for any possible motive other than courtesy, I explained to the Wisconsin delegation that a reasonable time for courtesy to the two absent members had elapsed, and that if some limitation were not placed on the delay within the next few days, I would be compelled to request the committee of the association in Wisconsin to send petitions into every district of the State, urgently requesting the prompt acceptance of the Marquette statue.

This the Wisconsin members were most anxious to avoid (as it would cause political embarrassments in the different districts) and several of the delegation at once strongly urged Mr. McCleary to get the three members of the committee together as early as possible.

On the following day, January 27, 1904, he informed Mr.

Otjen that the three members of the committee would meet January 29.

On January 28 Mr. Otjen introduced in the House the concurrent resolution (H. R. No. 38, q. v.) which was referred to the Committee on the Library. On January 29 Mr. McCleary, from the Committee on the Library, reported the above resolution, without amendment, accompanied by Report No. 642.

Mr. McCleary, from the Committee on the Library, submitted the following report (to accompany H. C. Res. No. 38) :

The Committee on the Library having had under consideration House concurrent resolution No. 38 report the resolution to the House with a favorable recommendation.

The resolution reads as follows :

Resolved by the House of Representatives (the Senate concurring), That the thanks of Congress be given to the people of Wisconsin for the statue of James Marquette, the renowned missionary and explorer.

Resolved, That the statue be accepted, to remain in the national Statuary Hall, in the Capitol of the nation, and that a copy of these resolutions, signed by the presiding officers of the House of Representatives and Senate, be forwarded to his excellency the Governor of the State of Wisconsin.

Chapter 544 of the session laws of the State of Wisconsin, approved April 15, 1887, provides as follows :

The people of the State of Wisconsin, represented in Senate and Assembly, do enact as follows :

Section 1. By section 1814 of the Revised Statutes of the United States each of the States is invited to provide and to present to Congress, for erection in the old hall of the House of Representatives at Washington, marble or bronze statues of one or two of its deceased residents who have been illustrious for their historic renown or their distinguished civic or military services, such as the State shall determine to be worthy of this national recommendation ; and it is hereby enacted that Père Marquette be, and is hereby, designated by the State of Wisconsin as one of such persons.

Section 2. The Governor is hereby authorized and directed to have placed in the hall of the said House of Representatives a statue of Père Marquette, the faithful missionary whose work among the Indians and explorations within the borders of the State in the early days are recognized all over the civilized world.

Section 3. There is hereby appropriated out of the State treasury a sum sufficient to carry out the purposes of this act.

Section 4. This act shall take effect and be in force from and after its passage and publication.

Approved.

It will be noted that Section 1814 of the Revised Statutes of the United States, on which the above-cited action of the Legislature of the State of Wisconsin was based, provides that the persons whose statues may be erected in Statuary Hall shall have been "deceased residents" of the State which thus proposes to honor them. The State of Wisconsin was not organized until long after the death of Père Marquette. It is questionable, therefore, whether under the general law a statue of him would be eligible for a place in Statuary Hall. Recognizing this difficulty, the Fifty-third Congress passed the following joint resolution, which was approved October 14, 1893:

Resolved by the Senate and House of Representatives of the United States in Congress assembled, That the State of Wisconsin be, and hereby is, authorized and granted the privilege of placing in Statuary Hall at the Capitol the statue of Père Marquette, the faithful missionary, whose work among the Indians and explorations within the borders of said State in the early days are recognized all over the civilized world; the same to be received as one of the two statues furnished and provided by said State in accordance with the provisions of section 1814 of the Revised Statutes.

Under date of March 19, 1896, Hon. W. H. Upham, then Governor of the State of Wisconsin, addressed the following letter to Hon. Thomas B. Reed, then Speaker of the House of Representatives:

It gives me pleasure to inform you and through you the honorable body over which you preside that the State of Wisconsin, in response to the invitation extended to the States of the Union,

under section 1814 of the Revised Statutes of the United States, and in accordance with the resolution passed at the first session of Congress in 1893, has placed in the old hall of the House of Representatives, at the Capitol of the United States, a marble statue of Père Marquette. This statue was made in pursuance of an act of the Legislature of this State passed at its biennial session in 1887, and is the work of the Italian sculptor, Mr. G. Trentanove, of Florence, Italy.

I have the honor, in behalf of the State of Wisconsin, of presenting this statue to the Congress of the United States.

On February 19, 1896, the statue, a beautiful work of art by G. Trentanove, worthy of the man whom it commemorates, was received and placed in Statuary Hall. On April 29, 1896, it was presented with suitable ceremonies in the United States Senate. For seven years the statue has stood in Statuary Hall, rightfully there by special resolution of Congress in 1893. The pending resolution provides for the formal acceptance of it by the Congress of the United States, with the usual and proper expression of thanks to the State giving it.

On January 30 Mr. Otjen asked the unanimous consent of the House for the immediate consideration of the above resolution. Mr. Livingston asked if this was the usual course. Mr. Otjen assured him that it was.

There being no objection, the resolution was considered and agreed to.

As the Senate was not in session Saturday, January 30, the resolution did not come up there until Monday, February 1.

Mr. Quarles asked unanimous consent for the immediate consideration of the resolution, explaining that the proposition embodied in the resolution had twice been passed upon by the Senate (in 1893 and again in 1896), and he could therefore see no reason why any committee should be troubled with it.

There was no objection and the resolution was considered by unanimous consent and agreed to.

Thus the recognition that was due to the people of the State of Wisconsin, and to the noble man whom she so proudly honored, was officially extended, and Wisconsin's gift, which had been the

source of legislative war for nearly eighteen years, was finally and completely accepted by the national Congress.

Great credit is due to the Marquette College Alumni Association, by which the movement was begun at the 1903 banquet.

Great credit to the Executive Committee and to the special sub-committee, who formulated the plans and successfully executed them.

Thanks to the Fifty-eighth Congress, to the Wisconsin delegation and to the Committee on the Library, who brought the legislation about.

Thanks to the Hon. Joseph V. Quarles for introducing the resolution in the Senate, and special thanks and special credit to him who introduced the resolution in the House, who fathered the resolution in the House, who stood by it and fought for it in the hour of peril, the Hon. Theobald Otjen.

At the Alumni banquet of Marquette College, May 4, 1904, Henry V. Kane, the incoming president of the association, in welcoming the guests, said in part:

“ Let me congratulate the Alumni upon the successful achievement of a grand design accomplished since our last annual dinner. But a short time ago the acceptance of the statue of Père Marquette by the national Congress seemed a hope impossible of realization. Yet within a twelvemonth of the pledge of this association to secure that acceptance, our wise and vigilant moderator, our prudent and magnanimous President, and our tireless Executive Committee, in the organization constitutionally supreme, have persuaded the national Legislature to bow, however tardily, to the laws of reason and of justice and to crown their labors of love with the unequivocal pronouncement that bigotry and prejudice shall not prevail against an act of true patriotism and good citizenship; that Wisconsin's gift to the nation is a true expression and lasting testimonial of the nation's gratitude and homage to a great man; that henceforth it shall not be, nor was it ever intended to be an unprized and unwelcomed adornment to the national ‘ Hall of Fame.’ ”

A rising vote of thanks was tendered Congressman Theobald Otjen for his tireless work in having the bill accepting the Père

Marquette statue passed by the Fifty-eighth Congress. Responding, Congressman Otjen said :

“ I want to express to you the sincere pleasure I have had this evening and to thank you for the privilege of being with you tonight. We, as citizens, do not half appreciate the privilege we have for enjoying education, both in our public and private schools. Let me congratulate this association on having succeeded in having the statue of that great explorer, James Marquette, accepted, who forced a way through Wisconsin, influenced by his zeal to carry religion to the wilderness and the plains.

“ I appreciate the honor you confer on me in thanking me for the little that I may have done to have the bill passed, but my efforts would have availed little had you not sent to my assistance your honored and able representative, Dr. A. M. Bodden. He deserves great credit for the work that he has done in having the resolution passed. If Dr. Bodden ever becomes dissatisfied with his profession he has one resource left, he makes a successful lobbyist. He is a good sticker. I feel amply repaid for what little I did for you in accomplishing what you had a right to expect. It was but simple justice.”—*The Marquette College (student) Journal*, May, 1904.

EDITORIALS.

To know what is right, and to pursue one's convictions even at the risk of possible future complications, is a trait of character rarely found in our days, and therefore all the more commendable. It is for this reason that the Faculty, the Student Body and the Alumni of Marquette College unite in expressing their gratitude and appreciation to a man of this type, the Hon. Theobald Otjen, Representative of Wisconsin, for his effective and untiring efforts in bringing about the acceptance of the Marquette statue.

Just another word about the Marquette statue, and then we shall bury the subject forever or leave it to those who write the history of the past. The work of our energetic Alumni in regard to the acceptance of the statue is not to be passed over in silence.

For the rigorous protests of the association in 1897 against the bill substituting the statue of General Rusk, and the efficient work of Messrs. Hannan and Olwell on that occasion, are worthy of record. This was indeed a great victory; but to resuscitate a bill which had been killed at Washington, to set in motion the wheels of government, and to carry an issue through both Houses—*this* was a feat of which any organization might be justly proud. Our congratulations to our energetic Alumni.—*Marquette College Journal*, May, 1904.

ANDREW PARMENTIER, HORTICULTURIST, AND HIS DAUGHTER, MADAME BAYER.

BY THOMAS F. MEEHAN, A.M.

THERE is not a very long roll of Catholic men of science in the early history of the United States of America. Such of them as reached local prominence, in more than one instance, have not received from their brethren all the honor that is due to their talents and accomplishments. An example of this neglect is Andrew Parmentier, horticulturist. Few Catholics perhaps outside of a narrow personal circle could tell anything of him. Yet Thomas Downing, who is regarded as a standard American author on pomology and kindred topics, wrote of him in one of his books: "Andrew Parmentier enriched the environs of New York and various other parts of the United States, with pleasure gardens which have exercised in landscape gardening, in the United States, a special effect that it may be said no other person exercised a similar influence before." Not only in his profession was this influence potent. His deeds of charity lived after him, and to-day, nearly three-quarters of a century since his death, they are the source of boundless good, while his activity as a Catholic still aids to propagate the faith of which throughout his too brief but fruitful life he was a shining exemplar and a loyal son.

Andrew Parmentier was born in Enghien, Belgium, July 3, 1780. His father, Andrew Joseph Parmentier, was a merchant in the linen trade and filled large contracts for Napoleon's army. His elder brother Joseph was an enthusiastic landscape gardener and had charge of a park of three hundred acres at Enghien. This park was a most elaborate display of botanical and horticultural magnificence, laid out with all the advantages of landscape additions. Here Andrew Parmentier became skilled in horticulture under the tuition of this brother, a man of continental

repute as a horticulturist and landscape gardener, who died April 1, 1852, in his seventy-seventh year, after a long tenure of the direction of the park of Enghien for the noble house of Arenberg, to which it now belongs.

Upon a division of the family estate, which was not inconsiderable, Andrew Parmentier came to New York in 1824. He had intended to settle in the West Indies. In France and Belgium he had met socially a number of well-known and prominent Americans, and the letters of introduction he brought here opened to him at once many new and valuable friendships. He was persuaded to remain in New York as a place where his abilities and scientific training would meet with recognition. Accordingly, on October 4, 1825, he purchased for \$4,000 a tract of twenty-three acres of land, between the Jamaica and Flatbush roads, on the outskirts of what was then the village of Brooklyn, and now one of the most desirable residential sections of that populous borough. Here he built a house and laid out the land with all the taste and skill he had acquired abroad. He saw the splendid possibilities of the fruitful Long Island soil for a horticultural park, and intended making his purchase the foundation of a colony of his fellow countrymen. Round this garden he built a high stone wall, inside of which he planted a hedge of flowering shrubs. The natives who did not understand or appreciate his plans thought all this a piece of folly and used to call him "the crazy Frenchman."

Under his care the gardens flourished and became famous in a short time, not only in New York, but over the entire country, and his services as an expert in laying out pleasure grounds were sought for in many places North and South. He was the first to introduce into the country the black beech tree and several varieties of shrubs, flowers, vegetables and vines. His announcement in the Baltimore, Md., *American Farmer* of October 16, 1829, reads:

"Andrew Parmentier, proprietor of the Horticultural and Botanical Garden, Brooklyn, New York, at the junction of the Flatbush and Jamaica turnpike, two miles from the ferries, offers twelve of the most select table grapes, very hardy, of the North of

France, at \$6 the dozen, with directions for planting, &c., or at seventy-five cents a piece separately—such as they are described in his catalogue. * * * He has a choice assortment of 242 kinds of apples, 190 kinds of superior pears, 71 cherries, 64 peaches, 15 nectarines, 85 plums, 15 apricots, 20 gooseberries, &c., some of very large size and in a fine bearing state. Also apple trees, paradise stock, full of fruit. His collection of ornamental and forest trees and of ornamental shrubs is of 396 kinds and more than 200 rose plants and a fine collection of greenhouse plants.

“A. P. will undertake to lay out pleasure grounds and gardens and will be happy in showing his portfolio to amateurs at his establishment and nurseries.”

The portfolios, which are still extant, show that he was a draughtsman, artist and color painter of no mean ability.

In an account of the annual banquet of the New York Horticultural Society, printed in the *Evening Post* of September 1, 1825, it is stated that “the dessert furnished a more rich and beautiful display of horticultural products than has ever before been exhibited in this city,” and it goes on to describe some of them:

“Mr. Parmentier, the enterprising proprietor of the new Botanic Garden in Brooklyn, presented a real Magnus Muskmelon raised in his garden weighing forty-nine pounds and measuring thirty-eight inches in the circumference of the centre and forty-nine inches circumference of the ends. Also a Cantelope Melon from Greece, one from Malta, and another from Mogul. He also furnished a large basket of *Basselle*, which, according to his directions, was cooked like the ordinary spinnage of our market. This *Basselle* is from Malabar, is much used in China and is a great addition to our excellent vegetables, and of which those who partook found it to be excellent.”

At this dinner one of the guests was Mr. Buchanan, the British Consul, who on being called on for a toast said: “We have heard much of plants, flowers and fruits, and we have a display at our table highly honorable to this society, and truly grateful to the palate. But, as an Irishman, permit me to speak of a plant of which all partake with pleasure—need I name the Potato? I

therefore beg to give you the memory of Sir Walter Raleigh, who first introduced potatoes into Europe."

Here it is not without interest to recall the fact that Antoine Parmentier, who first cultivated potatoes in France, belonged to a branch of the family of which the subject of this sketch was a member.

Another New York paper of July 3, 1827, had this notice:

**"ESTABLISHMENT OF VINEYARDS IN THE STATES
OF NEW YORK, NEW JERSEY AND
CONNECTICUT."**

"The public, and particularly those who feel an interest in every kind of improvement in agriculture, will no doubt learn with pleasure that no less than seven vineyards have been established in those States from the plants furnished by Mr. Andrew Parmentier, of the Horticultural Garden, Brooklyn, L. I., and that they are all in the most flourishing condition; two of the said vineyards are at Middletown, N. J., and not a single plant has failed; those at Yellow Hook, Flatbush and Flatbush Hill, L. I., are equally successful. The one at Bridgeport, Conn., is very flourishing, and that at Philipstown, N. Y., is capable of great improvement this season. Several other establishments of the same kind are about to be undertaken under the superintendence of Mr. P. * * *

"All the different vineyards above mentioned have been established in order to furnish the New York market with table grapes. This new branch of industry promises to be as lucrative to the cultivators as it will be agreeable to the consumers."

In a letter to the *American Farmer*, under date of New York, October 4, 1829, "A Baltimorean," describing a visit to Parmentier's nursery and garden, says:

"I was much surprised both by the immense improvements effected in four or five years from one of the most stubborn, rocky pieces of ground to a finely cultivated garden and nursery of twenty acres, and by the great variety of trees and shrubbery, native and exotic, common and curious, from the most simple to the most splendid. I have been conversant with trees and shrubbery for many years and yet I saw hundreds of kinds with which I was unacquainted, and those, too, of the most curious and beauti-

ful species. * * * Mr. Parmentier is also very ingenious and loves to play with nature in making her produce new varieties.

* * * * *

“Visitors to the nursery receive every attention and explanation that can be desired from Mr. Parmentier and his interesting family. It is with difficulty the old gentleman can express himself clearly in English; but he has an interesting and highly intelligent daughter who takes great delight in accompanying the visiter through the grounds and drawing his attention to everything curious and beautiful, explaining their properties and habits and pointing out their beauties. This makes the visit extremely interesting. She will give you the botanical name of a plant or flower shrub and the French and English of its common appellation and describe its qualities and habits with so much ease and pleasure that the visiter is only embarrassed by the choice, which of the two flowers, the human or the vegetable, most to admire; and he must be a stoic indeed who will soon forget the interesting, the sprightly Adèle Parmentier.”

When all seemed brightest for the fruition of Mr. Parmentier's hopes, he was stricken with an illness, and after lingering seven weeks died on November 26, 1830. The *Evening Post* of December 2 makes his death the topic of an editorial, viewing it in the light of a serious local loss, which it is prompted to comment upon by a letter from “a person of great practical acquaintance with the subject,” who says:

“I consider the death of Mr. Parmentier as a public loss. He was not only well skilled in his profession, being a scientific horticulturist, but he was a man of excellent sense, of gentlemanly deportment and of strict integrity. He contributed very largely towards improving the horticultural tastes of the community, and he has left an example of industry and perseverance worthy to be imitated. The greatest liberality should be shown to his family in the settlement of his affairs, for they are entire strangers in the country and of themselves they are entitled to sympathy and consideration. * * *

“I know nothing at all of Mr. Parmentier's affairs, but he must have invested a large sum of money both in the purchase and cultivation of his grounds, and it is only now that they are becom-

ing profitable. We cannot hope that foreigners possessing the talents of Mr. Parmentier will be encouraged to settle in our country, if we show a want of tenderness and sympathy in cases like this."

Mrs. Parmentier was born in Louvain, Belgium, in 1793, and was a distant relative of her husband, her maiden name being Sylvia M. Parmentier. She and her eldest daughter, Adèle, both fully conversant with the plan and management of the Flatbush Garden, kept it open until 1832, when they sold it for \$60,000, a price that was considered a sacrifice. The opening of streets soon broke up the tract. It was sold off by its new purchasers in building lots, and thus the beautiful garden disappeared forever. In the following year the widow moved with her two daughters to a fine house she had built in Bridge street near Myrtle avenue, Brooklyn, and there devoted her life and fortune to charity and good works, dying on April 27, 1882, in her eighty-ninth year. She had five children, one of whom, Miss Rosine, born in 1829, a delightful old lady, a type of all the elegance and grace of the *ancien regime*, still survives (October, 1904), making the house in Bridge street, as it was in her mother's time, a focus of Catholic charity. She enjoys the distinction of being the first pupil promised to the Ladies of the Sacred Heart on their advent to New York.

When the famous Madame de Gallitzin landed here from France, en route to New Orleans, in 1840, Mrs. Parmentier said to her, "When you come back and open a school in New York, you can have my little Rosine for your pupil." Accordingly, at the opening of their work in the old house at Mulberry and Houston streets, Miss Rosine was sent there to school on October 4, 1841. She tells of the Davis, Power, Pardow, Timmins and other girls that were her companions. She also went to Ravenswood, L. I., when the convent was moved to that location. She spent four years at this school. Her sister Adèle was born in Belgium, July 1, 1814, and was eleven years old when she came to New York with her parents. The other three children all died young. Adèle was educated in private schools in New York.

French was her mother tongue, but she also mastered Spanish, German and Italian. On September 8, 1841, she was married in St. Paul's Church, in Brooklyn, to Mr. Edward Bayer, a German Catholic merchant, by the Rev. Nicholas O'Donnell, and hers was the first nuptial Mass ever celebrated in Brooklyn.

When the Parmentiers settled in Brooklyn there was no Catholic church in the village. They used to cross to New York to old St. Peter's to attend Mass. They were members of the pioneer congregation that founded St. James', the mother church of Catholic Long Island, and Mr. Parmentier served for a number of years on the board of trustees of the parish. When St. Paul's, the second Brooklyn church, was founded in 1838, the family joined that parish which they thought needed support. The family tomb in which the deceased members are buried, is one of the few in its churchyard, which was never a place of general sepulture, as was the ground about St. James'. In this tomb were also interred in 1841 the remains of Sister Appolonia McCready, the first Sister of Charity to die in Brooklyn.

Mrs. Parmentier and her daughters enjoyed the intimate friendship of the venerable Father Felix Varela and of Bishop Dubois. The bishop for years used to cross the river every Wednesday and would stay until three o'clock on the following Friday afternoon at the Parmentier residence in Bridge street. The "Bishop's Room," as it is yet called, can still be seen almost as he left it at his last visit long years ago, and his quaint desk, old-fashioned chair and other furnishings of the room are preserved with scrupulous care. Here, in the attractive garden at the side of the house, and amid the friendly, congenial surroundings, the good bishop no doubt forgot some of the many troubles that so often vexed him on the other side of the river.

The house was always open to the religious and missionaries who came from Europe in those early days to journey on and carry the light of salvation to the Western wilderness. Father De Smet, S.J., was a friend of the family and wrote to them often of his work, which they assisted materially. To the Bridge street house in 1840 came Mother Theodore Guerin and the five other Sisters of Providence from Brittany, on their way, at the invita-

tion of Bishop de la Hailandière, to found their first log convent, St.-Mary-of-the-Woods, near Terre Haute, Vigo county, Indiana. They remained the guests of Mrs. Parmentier a week or so, their curious religious garb exciting much local notice whenever they appeared in the streets. On their trip West they had to travel most of the way by stage and canal. The venerable Father Sorin, founder of the Holy Cross university at Notre Dame, Indiana, was another visitor; and it was here, too, that the first members of that great public charity, the Little Sisters of the Poor, found shelter when in 1868 they came to establish the now flourishing branch of their order in the United States.

It was in such works that Mrs. Parmentier spent her life, aided by her no less zealous daughter, Adèle, or Madame Bayer, as she is better known. This daughter was a most remarkable woman and did a most remarkable work during the latter years of her life in and about the Brooklyn Navy Yard. Paymaster John Furey, of the United States Navy, who was long stationed there, knew Madame Bayer well and has made a brief record of his recollections of her career, the use of which he kindly permits here. What follows is his story of Adèle Parmentier's last years.

The work of Madame Bayer was that of a saintly missionary, says Mr. Furey. Much that she did for the honor and glory of God and the salvation of the neglected sailor is only known by the recording angel, for her humility prevented many of her acts of charity being known to the world, or even to her more immediate friends. Always pious and devoted to good works, when the City Hospital was erected she became a regular visitor of the sick, giving her attention especially to the poor sailors of the merchant service, who at that time were sent there for treatment. Many of them were foreigners, and her knowledge of the European languages was an efficient aid in her benevolent work. The following incident will illustrate this: A poor sailor was brought to the hospital in a very dangerous condition; an operation was immediately necessary. Madame Bayer, in a conversation with the patient, found he was a Catholic, and asked him if he would not like to have a priest. He said "yes." She appealed to the surgeon to delay the operation until she could bring a priest.

There had been at one time considerable opposition to allowing Catholic priests to visit the patients, which, thanks to Madame Bayer's persistency, and her social standing, had been to a great extent overcome. The surgeon did not seem willing to delay the operation, but she begged for half an hour. He finally consented. Madame Bayer started out and ran all the way to the Church of Our Lady of Mercy in Debevoise street. The pastor was just then standing by the window and saw her running to the house. He comprehended immediately that he was wanted and went to meet her hurriedly. Together they ran to the hospital and arrived just in time, with a few minutes of the half hour left, as the surgeon was about to begin the operation. The man was prepared for death, received the last sacraments, and died that night.

The Long Island College Hospital was selected afterward for the reception of the sailors of the merchant service, and she visited regularly the men who were sent there. Then for awhile a hospital was established on Bedloe's Island, and day after day she went on her errand of mercy, often at the risk of her health, if not of her life, for she had to go in a small boat from the Battery to the island, and in all sorts of weather. Sometimes, when even a sailor would have hesitated to go out in a mere cockleshell of a boat on the rough and stormy waters of the bay, she did not hesitate to go, and often reached home drenched with the spray that broke over the boat while making the passage. This trip was often made in bitter cold weather that would deter strong and able men: but she never flinched.

When the Marine Hospital was established at Staten Island she made her regular visits there, and continued them to the last. Visiting these hospitals may have suggested to her mind the idea of visiting also the sailors at the Navy Yard, not only the sick, but those also who were in good health. It may be well here to recall the condition of the sailor in the navy at that time. The punishment by flogging had been prohibited, and in 1862 the grog ration was also abolished, but, as far as the religious convictions of the men were concerned, little or no attention was paid to the subject by any one. True, there were chaplains in the navy. They were all Protestants, and, though no doubt some of them were exemplary

men, few of them had any marked influence over the sailors; they performed their official services on Sundays, "when the weather and other circumstances would permit," and that was about all. They were spoken of, by the men, by the titles handed down from generation to generation, as "Holy Joes," or "Sky Pilots." It is true, the sailor of those times was very different from the sailor of the present day, careless, rollicking, and as a rule, intemperate. He had no thought or care for the future, here or hereafter. As far as the religious interests of the sailors were concerned, they were almost, if not altogether ignored by all denominations—it would almost seem as if they were considered as being beyond salvation. Before the storm cloud of Civil War burst over the country, our navy was very small, and there was not, at any one time, any large number of men at the Navy Yard; and though there may have been, and probably were, some Catholics among them, the number was not large. When the war came, and recruiting for the navy increased, there came, as is ever the case, many patriotic Catholics, eager to serve their country, who enlisted in the navy. It was then that Madame Bayer began her ministrations to the wants of the sailors at the Navy Yard. She realized what a great work was before her, and with heart and soul she began a life that has made her name a revered one among "the toilers of the sea." She did not give up her work at the hospitals; she visited them regularly, as usual, but she began her visits to the men who were not sick, and incessantly endeavored to bring the careless Catholics to the exercise of their religious duties. To do this alone she found an almost impossible task.

A priest was needed, but the Right Rev. Bishop was already hampered by the scarcity of priests in his rapidly developing diocese, and it was impossible to detail one for the work. It was then that a young, zealous, pious priest, the Rev. Dr. Francis J. Freel, who had just been ordained at Rome, came home to take his place in the diocese, and he volunteered his services for this work, which was so urgently necessary. He became the mainstay of the work, and Madame Bayer was made happy for the time being. Dr. Freel would go with Madame Bayer to the Navy Yard in the evening and talk to the men, sometimes in the way of a lecture, a

sermon, or instruction ; he would hear the confessions of the men, and then in the morning drive down in a carriage with the Blessed Sacrament and give holy communion. There were no facilities for celebrating Mass, and there is no record of his having done so. But Madame Bayer was not entirely satisfied with her work ; she looked forward to a regular Mass every Sunday, as the number of Catholics in the Navy Yard had so increased that there could always be found a good-sized congregation. An altar was built, vestments were donated, or bought with the money subscribed by the sailors, and altar furniture was also procured. Then, with the assistance of the late Thomas Carroll, she finally prevailed on Bishop Loughlin to have one of the assistant priests at St. James' celebrate Mass on the receiving ship every Sunday. She kept a record of the dates when Masses were celebrated, which record shows that the first Mass was celebrated on the Minnesota by Rev. Father Murray on Sunday, April 28, 1878, and the last one recorded is Sunday, November 16, 1890. It was rumored that at one time the United States Government offered the Rev. Dr. Freel a commission in the navy as chaplain, but Bishop Loughlin decided he could not spare Dr. Freel from the diocese.

^ In April, 1888, the Rev. Charles H. Parks was commissioned as chaplain in the navy of the United States, and he stands on the records as the first Catholic chaplain in the United States Navy. His first duty was on the receiving ship Vermont, at the Navy Yard, and his appointment and detail for duty on the Vermont seemed to be the culmination of the work of Madame Bayer. To say that she was delighted faintly expresses the gratitude of her pious soul. Father Parks' appointment was followed by that of the Rev. William H. I. Reaney on March 14, 1892, and of the Rev. John P. Chidwick, on March 2, 1895. These priests have made their influence for good perceptibly felt, and their work has been more than once acknowledged by the commanding officers of the ships and stations where they have been on duty. There is more sobriety, more attention to duty, and discipline is much more easily and efficiently enforced. To Catholics in the service it is now comparatively fair sailing, and we of the navy attribute much of the result to the work and prayers of Madame Bayer.

But these results were not accomplished without opposition from within and without; in fact, almost every step leading to it was disputed, but it is not necessary to refer to that now. Most of the officers stationed at the Navy Yard were not Catholics, but occasionally one of the "true faith" was ordered there on duty. In the record of Masses, Madame Bayer gives the names of officers who were present at Mass, and among them frequently occurs that of Lieutenant Robert E. Carmody, a noble-hearted fellow, an early shipmate of mine, who was on duty in command of the U. S. S. *Intrepid*, and became Madame Bayer's right-hand man in assisting her to prepare the necessary facilities for a Mass every Sunday. So enthusiastic was he in the work that it became somewhat of a standing joke that Madame Bayer was the bishop of the diocese of the Navy Yard and Lieutenant Carmody was the vicar-general. He, too, has passed away from this world.

Thus much for the evident results of Madame Bayer's work as they exist to-day. The personal, individual work she did can only be referred to in general terms. Her command of languages was made useful by her in visiting every foreign man-of-war that came to our harbor. She was always courteously received, and she was of untold service to the officers and men of those ships in more ways than one. One thing she had ever in view, the spiritual welfare of all. During the several tours of duty when I was stationed at the Navy Yard and on the receiving ship, I had full and ample opportunity to witness her self-sacrificing work and its results. I remember one day she came to me with a sad story of a poor sailor of the merchant service, a foreigner, who had been left in the hospital at Staten Island. He had been very sick, and when he recovered from his illness was absolutely destitute, with no claim for assistance, it seemed, on the consul of his government. She had gone to the steamship company that ran a line of steamers to his native land, and had begged for and obtained passage for him, but he had no clothes. She came to me to see what could be done for him. Somehow or other an outfit was gathered together and everything seemed to be complete. But Madame Bayer said there was something more, which, while not actually necessary, would add very much to the man's comfort and happiness, and

that was—what do you suppose? A plug of tobacco! This was forthcoming easily, and so, loaded with her burden, she went off happier, perhaps, than the man in whose welfare she had been so interested.

Madame Bayer generally carried a large bag laden with scapulars, rosaries, prayer-books, holy water and reading matter intended for the sailors, making very often a heavy burden. I think she saw every Catholic sailor and supplied all with prayer-books, scapulars, rosaries, etc., and used all her persuasive powers to induce them to approach the sacraments. Special visits for this purpose were made by her to ships about to sail. Not only did she look after their spiritual needs, but she also took great interest in their general welfare, and, when a ship was going on foreign service, knowing what an improvident spendthrift Jack is, how after a three years' cruise he often returns home with but little money due him, she would persuade him to leave an allotment of half-pay, more or less, to be paid to her. This money she would deposit in some savings bank in her name in trust for the man, and subject to the directions given, which were carefully noted in a book she kept for that purpose. She would send portions of this money to the families or relatives of the men, to all parts of this country and even to Europe. In this book were also recorded the names of father, mother, brothers, sisters, and wife of her protégé if he had any, with instructions what to do with the balance in case of death. In the latter case, when the man was a Catholic, it is often noted that a portion of the money was to be devoted for Masses for his soul. The men had such confidence in her that non-Catholics, as well as Catholics, left such allotments to her. This part of her work attained considerable proportions. At times she had several hundred bank books, representing each man's deposits, and the correspondence involved was very large; for no matter in what part of the world the man might be, she regularly kept him informed of the state of his account, and the disbursements she had made. Many a poor sailor, thousands of miles away from home, was cheered and delighted by receiving her welcome letters to the envy, almost, of his less fortunate messmates. At the end of a cruise Jack would come home, and, instead of

being penniless, he would often find a snug sum of money at his disposal. This is only one example of the influence she had with the men. She was always willing to listen to their troubles and grievances, and often said a pleading word for some poor fellow who had to suffer for a violation of discipline or regulations. No matter how stormy or severe was the weather, she made her regular visits, and her familiar form and cheery voice were welcome always. She often ran great risks of health and life, as before noted, and I remember that one day, while crossing from the Navy Yard to the Cob Dock, the ice was so packed that the boat could not reach the dock. She had to get out of the boat and make the rest of the way on the ice. Stepping on a piece of loose ice, she sank into the water. Strong hands, however, soon brought her safe to the landing; but in that bitter cold weather, with her wet clothing, she had to be taken home. The next day or a day or so after, she was again making her visits.

When she first entered on the self-imposed duties of her vocation, if it may be so termed, her services were hardly understood by those in authority. In most cases she was received courteously. Her quiet persistence commanded respect after the first inclination to smile at, perhaps to ridicule, the work she had undertaken. But hers was not a spasmodic enthusiasm; it was the work of conviction, and so it came to be recognized by everybody in the navy from the highest to the lowest, and nearly every officer and man knew her or knew of her. For thirty years she faithfully, diligently and punctually visited her wards. Officers and men respected, almost venerated, this cultured, refined woman, who worked so hard and so long at her voluntary task, preferring it to the life to which her position in society entitled her. Unostentatious, earnest and pious, she toiled for the salvation of souls, and God alone knows how many may have been saved through her ministration. Her life was saintly, and her works were those of a saint. When nature and vitality became exhausted, then came the end, and Madame Bayer, "The Sailor's Friend," went, "with her hands full of good works," to that reward which we all hope and pray she received and will enjoy for all eternity.

She died January 22, 1892, and was buried in the family

vault in St. Paul's. The officers and men of the ships at the Navy Yard, wishing to show the highest mark of respect, tendered a detachment of sailors and marines to attend the funeral, but, though the courtesy was appreciated, it was respectfully declined by her husband and sister, as it would be hardly in accord with the wishes of the deceased or the family. Jack lost his best friend, his guardian angel, and, when the word was passed that Madame Bayer was dead, the expression of sorrow was universal and sincere. When the news of her death was communicated to the ships on foreign stations, words of sympathy and sorrow came back with a desire to erect some mark of respect that would preserve to future generations of sailors the memory of their lifelong friend, but, in deference to the wishes of her family to shun all public demonstration, and in accordance with her own humility, it was decided to have a Requiem Mass celebrated on board the Vermont at some later date, when a large number of vessels were at the Navy Yard. So, on Sunday, November 12, 1892, the first Solemn High Mass at the Navy Yard was celebrated for the repose of her soul. The Rev. James J. Durick, rector of St. Anne's Church (a zealous, devoted friend of the sailor), was the celebrant; the Rev. Charles H. Parks, chaplain of the flagship Philadelphia, was deacon, and the Rev. W. H. I. Reaney, chaplain of the United States ship Portsmouth, was sub-deacon. A number of officers and several hundred enlisted men from the different ships were present, about forty of whom received holy communion for the soul of their departed friend. Father Parks delivered a most touching eulogy, and dwelt earnestly on the work she had done for the enlisted men of the navy, asking them to remember their friend in their prayers, and to show by their lives that her works had borne good fruit.

Mr. Edward Bayer died February 3, 1894.

PATRICK FARRELLY.

BY REV. HENRY A. BRANN, D.D.

PATRICK FARRELLY, who died on Sunday, April 24, 1904, was so long a zealous and efficient officer, as vice-president of our Historical Society, and otherwise so prominent a Catholic, that he well deserves a special notice. He showed his interest in Catholic affairs to the end, for he died from pneumonia contracted while attempting to have a colony of the Sisters of the Holy Childhood from Pennsylvania introduced into the diocese of New York. His special interest in that sisterhood was due to the fact that one of his daughters was a member thereof.

He was born in Ireland, in the County of Cavan, in the year 1840, and emigrated to this country with his parents in 1848. His mother was a woman of great intelligence, while his father, Owen Farrelly, had been a school teacher. Owen Farrelly tried to instil into the minds of his children a love of learning and a love for the Catholic Church, two special characteristics of his race. Young Patrick, in this country, first lived at Penn Yann, N. Y., where he went to school for a time. He began his business career as a newsboy on the trains of the New York Central Railroad. Afterward he was a newsboy on the Jersey Central trains that ran between Easton and Jersey City. After saving enough money to make a large venture, he organized a wholesale news business with S. W. Johnson and John Hamilton, which became very profitable in spite of much competition. But the very sharpness of the competition suggested to the rivals a combination of interests with the publishing firms of Dexter Brothers and of Sinclair Tousey. They united with the Farrelly Company, and formed what is still known as "The American News Company." This company was organized on February 1, 1864, with Sinclair Tousey as president, Henry Dexter as vice-president, S. W. John-

son as treasurer, and Patrick Farrelly and John Hamilton as superintendents. They began business at No. 119, but soon extended it to 121 and 123 Nassau Street. The business grew so large that in 1877 the news corporation erected the commodious building which it now owns, in Chambers Street. But even the large dimensions of this edifice were not adequate to the demands of the business before Mr. Farrelly died; and forty branch houses, extending from New York to Toronto in the north, to New Orleans in the south, and to San Francisco and Seattle in the west, prove the progress of the undertaking. At this writing three of the original founders of the company are living: Henry Dexter, 90 years old; S. W. Johnson, the president of the company, and John E. Tousey.

The words of a Protestant writer, printed in Geyer's *Statesmen*, shortly after Mr. Farrelly's death, aptly delineate his business character: "Mr. Farrelly was known as a man who never rested. Plain and unobtrusive in dress and demeanor, he was equally direct and plain-spoken, and his words carried weight, not only among his business associates, but in the councils of the nation. No man in the country was more thoroughly conversant with postal matters; and he has been called upon on numerous occasions to deliver addresses on this subject before Congressional committees, where his thorough and comprehensive grasp of the subject was often instrumental in shaping legislation. Notwithstanding his keen business instincts, Mr. Farrelly was a man of large heart and kindly impulses; and no one mourns his death more than his immediate associates in the News Company, many of whom had been with him for forty years."

It was in 1864 that I became intimate with Mr. Farrelly, who was then a young man, living in Jersey City. Perhaps a brief sketch of the religious condition in that old town at this time may be of interest, and will show the environment which helped to influence Mr. Farrelly in manifesting his zeal for the progress of the faith of his fathers. The history of the early days of the Church in Jersey City is somewhat mythical and otherwise imperfect, for the sources upon which recent writers have often depended are the reminiscences of very old men, in

whom imagination has often taken the place of memory. For years the only church in Jersey City was St. Peter's, the pastor of which, for twenty-two years, was the Reverend John Kelly, a pious, zealous priest of some culture and much taste for learning. He was an elder brother of Mr. Eugene Kelly, the well-known banker. Father Kelly had long thought of building other churches in the city and country, but delayed carrying out his purpose from lack of opportunity and of funds, until there came to him, as assistant, the Reverend James Coyle. In him Father Kelly had great and well-deserved confidence. Under Father Kelly's direction, Father Coyle built the church of St. Bridget, on the hills called Hudson City, now annexed to Jersey City. Father Coyle had not finished the work before the charge of the new church was entrusted by Bishop Bayley to an Italian clergyman, Father Venuta. Father Venuta was a very worthy and zealous priest, who abandoned St. Bridget's Church, and built on a new site the present St. Joseph's. Then Fathers Kelly and Coyle built St. Mary's church on the lowlands of Jersey City. But no sooner was the building finished than the Bishop took the control of it away from Fathers Kelly and Coyle, and transferred it to the care of a French clergyman, Father Senez. As a consequence, Father Coyle left the diocese, and died, some years after, universally loved and respected as pastor of Rondout, N. Y. Father Kelly and the Catholics of Jersey City sympathized with the slighted clergyman. Ninety-eight per cent. of them were Irish Catholics, and they did not like to see their own priest, a good, pious and intelligent man, who had built two churches, removed to make place for men who were strangers to them, who did not understand them, and never learned to speak the English language perfectly. The people and the few English-speaking priests of the diocese felt slighted and discouraged, when they saw that every large parish from Jersey City to Cape May was confided to Frenchmen, Italians, or ex-members of religious orders. Although this condition of things was partly due to necessity, it was regrettable. Still it did not check the zeal of the Jersey City Catholics. They became even more active, especially the young men, prominent among whom was Patrick Farrelly.

Encouraged by a young priest, who was first assistant to Father Senez, they built the Catholic Institute, which for a time was a centre of activity for the young Catholics of Jersey City. Mr. Farrelly took an active part in all these movements, and was always in sympathy with Father Kelly and his efforts to promote Catholic interests in Jersey City.

In 1864, as Father Senez's junior assistant, I found that the young men of the parish were desirous of forming an association for literary purposes. They came to me for help, and thus "The Athanasian Debating Society" was established, which was finally merged with "St. Peter's Lyceum," when my services were transferred from Father Senez to Father Kelly. Almost all the young Catholic gentlemen of the city, which was then rather small, and some of the older ones, joined the new society. The two most prominent members still living are Mr. Myles Tierney, distinguished as contractor and financier, and Mr. James M. Brann, who taught in St. Peter's Parochial School for seven years, and who was afterward County Clerk of Hudson County. Of the dead, the most distinguished were the late Judge John Garrick, and Mr. Patrick Farrelly, the subject of my sketch.

In 1864 he had already identified himself with St. Peter's Sunday-School, in which he was an efficient teacher; and when the "Athanasian Debating Society" was formed, he became an active member, and an officer. He always prepared the subjects of debate with painstaking industry. In fact, he showed such talent in writing, and had such a good memory and clear intellect, and such executive ability, that he might have succeeded in any of the professions as well as in commerce. He was becoming more and more socially prominent when he fell in love with Miss Elizabeth Reilly, a native of Jersey City, whose parents were among the earliest and most respectable Catholics there. They were married by the writer in her mother's house in York Street, in the early summer of 1866.

Mr. Farrelly was associated with nearly all the Catholic undertakings for the social and religious improvement of the people of his faith. He was always a close friend of the late Archbishop Corrigan, whom he had known as Bishop of Newark, and with

whom he had co-operated in New Jersey, where he spent the summer, in the latter years of his life, at Morristown. In that State he was appointed a manager of the State Hospital for the Insane, at Morris Plains, by several governors in succession; and because of the deep interest and executive ability manifested in its affairs, he was elected president of the board, and continued to hold that office until a few months before his death.

He was a prime mover in the establishment of All Souls' Hospital, at Morristown, and ever devoted to its interests. He was also an active member of the New York Board of Trade and Transportation for more than twenty years.

In 1874 he took an active part in the organization of the first American Pilgrimage to Rome; and with the Reverend James H. Corrigan, a brother of the late Archbishop, led the New Jersey pilgrims to the Holy City.

His greatest work for the Church, however, was his successful effort to expel bigotry from the State institutions of New Jersey. This was a hard task, for in spite of the many good qualities of the people of that state, they were slow in getting rid of their intolerance toward Catholics. The writer remembers well that in 1854, Father Kelly was not allowed, by the Jersey City authorities, to give the Sacraments to the pauper Catholics in the almshouse. For a long time the Board of Aldermen fought the attempt to have the obnoxious ordinance repealed. Bigotry disappeared much more slowly from the state institutions.

The following extract from a letter of Col. John McAnerney, a life-long friend of Mr. Farrelly, beautifully summarizes the traits of his character, and shows what he did for the Catholics unfortunate enough to be in the public institutions of the State of New Jersey:

"Knowing the intimate personal relations that existed between Mr. Farrelly and myself for the past thirty-eight years, you have been good enough to ask me to furnish you with any data I may have in regard to the life of that active Christian gentleman—but I have been so saddened by the sudden death of this dear friend, that I feel powerless to write, even a mere sketch of his active, eventful life.

“Patrick Farrelly was the most unique character I ever met. An active and highly respected business man, at the head of one of the largest establishments in the country, he was a man whose zeal and intelligence were so appreciated by the business community, that his name was always found foremost in every association or committee that labored for the betterment of the commercial conditions of New York. But, notwithstanding his activity in this direction, no movement in New York or New Jersey, that made for the improvement of Catholic interests, was ever considered complete without the name and generous aid of Patrick Farrelly.

“While active in New York with the affairs of the Xavier Union, Catholic Club, Catholic Historical Society and other Catholic works, he was also engaged in promoting Catholic literary societies, the interests of the St. Vincent de Paul Society, and other Church work in New Jersey.

“When Pope Pius IX called upon the Catholic world to ‘meet, consult and act in defense of Catholic principles,’ he was the chief organizer of the *Catholic Union*, of New Jersey. Through his influence and activity the first American Pilgrimage to Rome was successfully organized.

“The *Catholic Union*, a powerful monthly paper, with an immense free circulation, was established and mainly edited and sustained by his generous efforts. One of his greatest achievements was the establishment of free religious equality in the public institutions of New Jersey. While intense and uncompromising in all public matters affecting his holy religion, he demanded no privilege for Catholics that he was not willing to accord to every other denomination. It made his honest heart ache to see Catholic children in public institutions deprived of the ministrations of their religion. We had battle after battle in the State Legislature of New Jersey to change this condition, but without success, until Mr. Farrelly suggested the peaceful method of obtaining an appointment, by Governor Abbott, as one of the Trustees of the State Reform School. The agitation became great, but the patient, zealous and untiring Patrick Farrelly was quietly at work with his co-trustees, with whom the whole ques-

tion rested, until he finally convinced them of the injustice done to their Catholic fellow-citizens; religious equality and freedom of worship were granted, and are still maintained in the public institutions of New Jersey. He was intensely American in his feelings, and won the liberty of Catholics by contending for the equal rights of all denominations, without special privileges to any. Everyone loved Patrick Farrelly. No one could help admiring his unselfish, pure-minded, generous disposition. His charity was unbounded, not only in good deeds, but in speech. He always stood ready to condone, sympathize and defend the unfortunate.

“In a word, Patrick Farrelly was the most perfect man I ever met, and I believe this opinion has been affirmed at the Great Judgment Seat, before which he has been summoned.”

THE FIRST AMERICAN PILGRIMAGE TO ROME

BY THE RT. REV. BENJAMIN J. KEILEY, D.D.

To the St. Michael's Association—an organization founded for the relief of the Papal Zouaves in order to secure them work or positions on their return to America after the disgraceful act of the Subalpine Government in seizing Rome—was due the initiative from which came our Pilgrimage. The matter was subsequently taken up by the Catholic Union.

Early in 1874, at a meeting of the Catholic Union of New York, the feasibility of the organization of a Catholic Pilgrimage to Lourdes and Rome was discussed. The idea found such favor with the members that it was determined to appoint a Committee from the Union to look into the matter, and report if in their judgment such a demonstration of faith and loyalty to the Holy See could be gotten up.

The Committee to whom the matter was referred submitted the following:

“CATHOLIC UNION, CIRCLE OF NEW YORK.

“COMMITTEE ON A PILGRIMAGE.

“The Committee having met and considered the following points submitted to it by the Council, viz.:

“1. Whether there exists among the people generally a desire that a Pilgrimage of American Catholics to Rome and other points in Europe should take place?

“2. Whether a sufficient number of Catholics would be willing to take part in such a Pilgrimage, as to ensure its accomplishment and success?

“Respectfully report: that in their opinion and from all the information which they have been able to collect, such a Pil-

grimage is earnestly desired by a vast number of Catholics of the United States as a manifestation of the devotion of American Catholics, as a protest against the infidelity of the age, and an expression of their reverence and affection for the Holy Father.

“As to its practicability—that is, the possibility of finding a sufficient number of Catholics to take part in such a movement: From the number of applications and assurances of support received by gentlemen who have hitherto advocated the movement in the press, there seems to be no doubt that if the management of such Pilgrimage be undertaken by proper and competent persons, the time to be spent on the journey, the points to be visited and the necessary expense be clearly and definitely stated; there would not be the slightest difficulty in finding a very large number of persons who would take part in such Pilgrimage.

“The Committee were fortunate enough to have amongst their number a gentleman who had been deputed by St. Michael’s Association to collect information on the subject, Mr. John D. Keiley, Jr., whose knowledge materially aided them in their deliberations.

“For the better convenience of Pilgrims it would be advisable that some such action should be taken immediately, as it will be found very difficult, if not impossible, to find a sufficient number of berths in any first-class ocean steamer after the next few weeks.”

This Committee was made a permanent one, charged with the preparatory work of organizing a Pilgrimage and making all necessary arrangements for it.

The Committee consisted of the following gentlemen: Major John D. Keiley, F. H. Churchill, P. M. Haverty, Charles N. Morse, Mr. Hecker, and Father Dealy, S. J. Subsequently Mr. James A. McMaster, Dr. Francis Moore, Mr. Patrick Farrelly of St. Michael’s Society, and Mr. Harold Henwood of the New Jersey Catholic Union were added. One of the first acts of the Committee was to draw up a circular letter, which was sent to a large number of prominent ecclesiastics, including all the

Bishops of the United States, inviting their co-operation and blessing on the work.

At a subsequent meeting it was proposed that a letter be addressed to some of the more prominent Catholic laymen throughout the country, asking the privilege of referring to them as sanctioning the movement, and the Committee agreeing to this, Mr. Churchill was appointed the Chairman of a sub-committee to draft such a letter. The letter having been approved by the Committee, it was sent to many prominent Catholic gentlemen throughout the United States.

At a meeting held on March 4th, Mr. Keiley was appointed a sub-committee on ocean transportation, Mr. Morse on correspondence, and Mr. Churchill on conference with other societies and the credentials of pilgrims.

On the 16th of March Mr. Keiley reported the terms offered by the various transatlantic companies, and at the meeting of March 20th Mr. Farrelly moved that the offer of the French line be accepted.

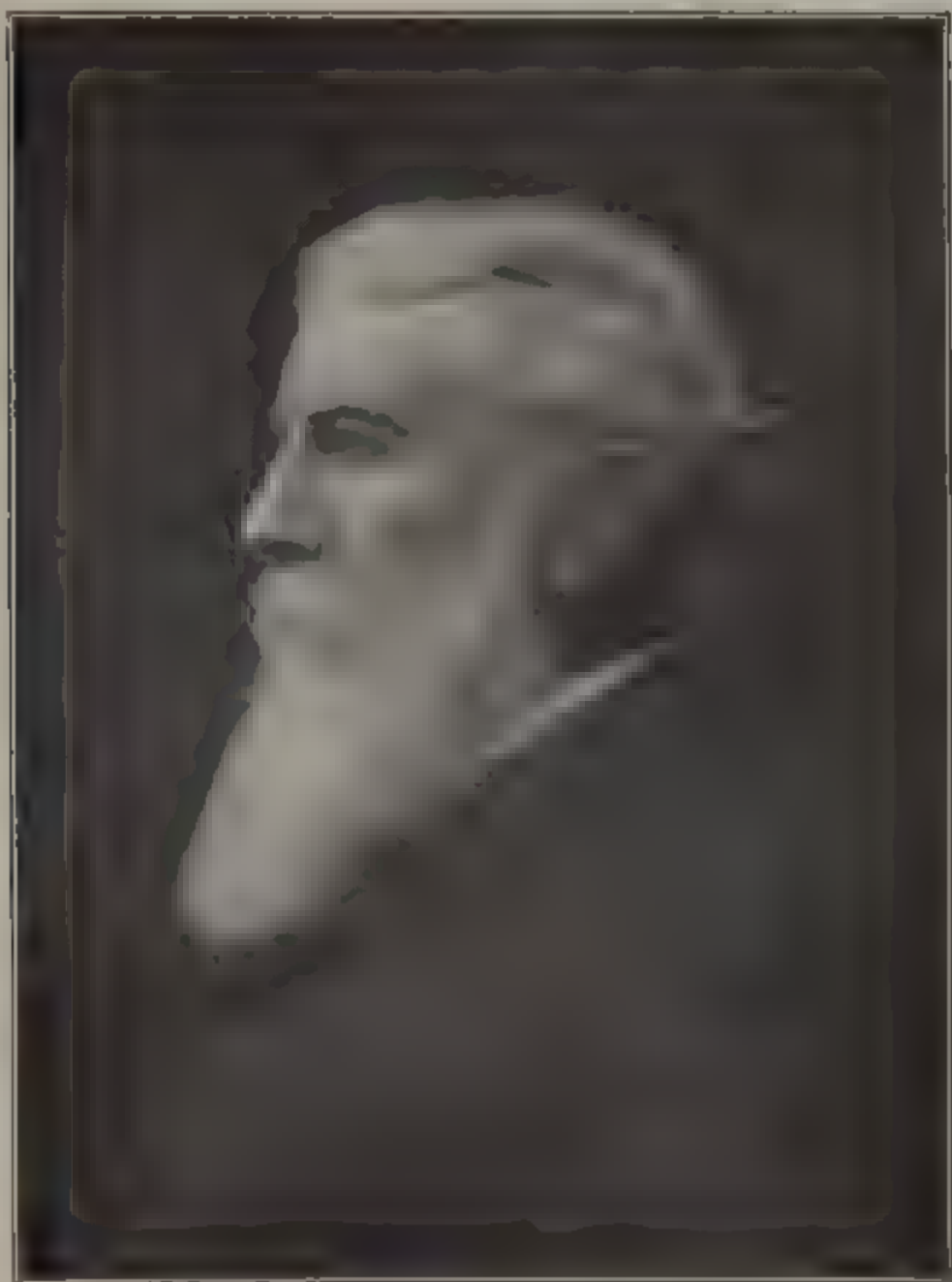
On March 25th the Committee met, and Mr. Keiley reported that he had secured accommodations for forty persons on the steamship *Pereire* of the French line, and he submitted a draft of a letter which he proposed sending to the Pilgrims advising them of the action hitherto taken by the Committee. The Committee directed him to send it to the Pilgrims, and in consequence all who had expressed their intention of going received a copy of the following letter :

“NEW YORK, March 25, 1874.

“DEAR SIR :

“We have the pleasure to report to you in regard to the Pilgrimage as follows :

“The number of Pilgrims that have fulfilled the published conditions, up to the 20th of March, exceeds fifty. This number, while it is not sufficient to justify us in securing the entire passenger-room of a first-class steamer, has enabled us to make most favorable arrangements for the use of one of the cabins. The steamer selected is the *Pereire*, the best of the French General



MAJOR JOHN D. KELLY

by the French Transatlantic Co. that, through their offered assistance, a large reduction will be made for the Pilgrimage from the customary rates. In order that each Pilgrim may be known to be provided with his passport, the Committee undertake to secure it free of expense to him if he will first write whether he is a native-born or a naturalized citizen, and then fill up and return the form that will be forwarded to him by the Committee.

“Please address either telegrams or letters to

“John D. Keiley, Jr., Chairman,
“52 Broadway.”

As the day of sailing drew near the Chairman of the Committee received applications from many others who desired to be of the Pilgrimage. Meanwhile the Committee was busy making arrangements for the ceremonies which were to mark the day of sailing.

His Grace the Archbishop of New York had been advised of the Committee's action, and had graciously consented to say Mass for the Pilgrims and bless them and their banner.

Accordingly they were notified of these dispositions in the subjoined letter:

“DEAR SIR:—

“I. I have the pleasure of announcing to you that on the morning of the 16th, at 8 o'clock, a Mass will be said at St. Patrick's Cathedral, Mulberry Street, corner of Prince, and the *Benedictio Peregrinorum*, according to the Roman ritual, will be given. At this Mass, which will not be a High Mass, the ritual requires all the Pilgrims to receive holy communion, except, of course, those of the priesthood who say Mass on that morning.

“II. The Pilgrimage Committee will have a parlor at the Metropolitan Hotel, from the Monday preceding the setting forth, which all the Pilgrims are invited to visit, at their convenience or good-will.

“III. For those choosing to lodge at the Metropolitan Hotel the proprietors have politely agreed to make a deduction of twenty-five per cent. from their usual rates.

“IV. Badges, of the model now usually worn on Pilgrimages, will be furnished to each Pilgrim; also, a certificate of membership in the Pilgrimage, entitling the holders to all the advantages of the Pilgrimage.

“V. The Xavier Union has thrown open its rooms, No. 59 West Fifteenth Street, and cordially invites the members of the Pilgrimage to make use of them during their stay in New York.

“VI. The Xavier Union has also tendered an invitation to all the Pilgrims to a public reception on the evening of Ascension Thursday, May 14th.

“VII. The passports of those who have, in form, applied for them through the Chairman, and also the badges, certificates of membership, and invitation to the reception by the Xavier Union, will be found in the counting-house of the Chairman, at No. 52 Broadway.

“It will be very desirable for so many of the Pilgrims as can do it, to be in New York for at least two days before the day of departure, in order to agree on arrangements that cannot be so satisfactorily made in their absence, and to get their money matters, exchange, etc., adjusted.

“I have the honor to remain,

“Most respectfully and truly yours,

“Jno. D. Keiley, Jr., Chairman,

“No. 52 Broadway, N. Y.

“NEW YORK, May 4, 1874.”

The last meeting of the Committee on Arrangements for the Pilgrimage was held at the Chairman's office on May 9th. Present: Messrs. Keiley, Churchill, Farrelly, Henwood, and McMaster. The Chairman was authorized to arrange for the erection of an altar on the *Pereire* for the use of priest Pilgrims. It was moved that all the papers connected with the Pilgrimage be turned over by the Chairman to the traveling Committee of Arrangements of the Pilgrimage, and that this Committee adjourn *sine die*.

On the 15th of May the Managing Committee who were members of the Pilgrimage had their first meeting for organization at

the office of Major Keiley. Judge Theard was selected as Chairman and Mr. Patrick Farrelly as Secretary, the other members present being Messrs. D. J. Murphy, J. B. Falley, Dr. James P. Broidrick and Dr. E. Miles Willett.

A letter was read from the managers of the French line of steamers that His Eminence, the Cardinal Archbishop of Paris, had stated to the representative of the line that he would gladly welcome the Pilgrims to Paris and give them his blessing. On motion of Dr. Willett the following resolutions were unanimously adopted:

“Resolutions.

“The Managing Committee accompanying the Pilgrimage, on this their first formal meeting in New York, sensible of the obligation the Pilgrims are under to the Committee of Arrangements, and especially to the great prudence, untiring energy and uncalculating self-sacrifice of its Chairman, John D. Keiley, Jr., do express to him in their own name and that of the entire body of Pilgrims their affectionate and respectful thanks for the distinguished courtesy, and for the foresight he has manifested and the labors he has undergone in organizing this first Pilgrimage from America.”

After a more or less informal discussion of the Pilgrimage the Managing Committee adjourned to meet the next morning at the Cathedral to take part in the ceremonies which marked the departure of the Pilgrimage.

THE PILGRIMAGE.

The Metropolitan Hotel had been selected as the headquarters of the Pilgrims, and quite a number of those going stopped there.

Saturday, May 16.—His Grace, Archbishop, afterwards Cardinal, McCloskey, had kindly consented to say Mass at 8 o'clock, and though the morning brought a pouring rain, nearly all of the Pilgrims were present.

Escorts from the Redemptorists' churches of the Holy Redeemer and St. Alphonsus accompanied the Pilgrims to the Cathedral, where, through the courtesy of the Very Rev. Father Quinn, V. G., a large number of pews on the Gospel side of the church were reserved for the Pilgrims, while on the Epistle side were the escorts from St. Michael's, St. Aloysius' and St. Alphonsus' Associations. Fathers Quinn, Farley, Kearney, McNamee, and others of the Cathedral clergy were present in the sanctuary during the Mass. After entering the sanctuary and vesting, the Archbishop blessed the Pilgrims' banner which we were to leave at Lourdes. This banner, which was presented by the contributors to the fund started by Mr. McMaster, was an exquisite piece of work. It was of white damask silk, richly embroidered, and on one side had a beautiful painting by Lang of the Immaculate Conception. On the other side was this inscription in richest gold:

O OUR LADY!

IMMACULATE CONCEPTION OF LOURDES

PRAY FOR THY MOST THANKFUL AND TRUSTING

CLIENTS: WHO SEND THEE

THIS FROM THE UNITED STATES OF AMERICA

BY THE HANDS OF THE FIRST PILGRIMAGE.

MAY, 1874.

Accompanying the banner was a roll containing the names of those who subscribed to it:

“ROLL

“Of the names of the thankful clients of the Immaculate Conception of Lourdes by the hands of the First Pilgrimage of America offering a banner to their most gracious Mother, May, 1874.

“O Sweet Mother Mary, Our Lady Immaculate of Lourdes, look on the banner that thy most thankful and loving clients and humble children send thee from the United States of America!

“When it is offered in thy glorious sanctuary of Lourdes, bend thy most merciful eyes on the heart of each one who has

joined in the offering; of each one whose name is written on this roll. *Monstra te esse Matrem!* and give to each one whatever special graces have been asked; and promise to every one of them to be present with thy divine Son, Jesus, and blessed Joseph, thy most chaste spouse, in the hour of death!

“O clement, O loving, O sweet Virgin Mary! Amen.”

During the Mass of the Archbishop the lay members of the Pilgrimage received holy communion. At the end of the Mass, standing at the altar rail, His Grace addressed the Pilgrims as follows:

“While I stand here on this altar and contemplate the spectacle which is now before me, I am impressed, almost painfully, with the consciousness of my inability to speak to you in such words as I would wish to speak, and in such words as probably you would naturally expect to hear. It is true that many a time before I have addressed assemblages within the venerable walls of this Cathedral, far more numerous than the one now present. Many a time I have taken part in ceremonies more solemn, more stately, more imposing than any now performed in this sanctuary; but never before has there come an occasion so full of attractiveness, of an interest, of a beauty, of a peculiar charm distinguishing it from all others, and awakening at the same time a new order of emotions within the heart, for which I can find no adequate expression. For what do I here behold before me? A venerable Bishop, very reverend, and reverend priests, a multitude of devout and faithful people, come from various portions of this extended Union, and here gathered together before God’s holy altar, led by one common impulse, animated all by one common sentiment and thought and feeling, inspired all by one generous and noble and holy resolve, and that is to undertake what has never been undertaken before—a pilgrimage from these American shores of ours, a pilgrimage to Rome, a pilgrimage to the feet of the Holy Father; to the shrine of the ever-blessed Mother Immaculate, made eminent the world over by the many blessings that have flowed from it; and to the shrine made glorious and consecrated by the graces that have been bestowed

in such ample measure through the sacred and loving and tender Heart of Jesus. It will then be a band, not merely of excursionists that will go from the port of New York this evening; not a band of mere travelers or sightseers going abroad to seek for relaxation, for pleasure, or for health, still less for any temporal motive or for any love of worldly interest or gain. It will be a band of Christian pilgrims going forth in the spirit of Catholic faith, and in the spirit of Catholic piety; going forth inspired with zeal for the greater honor and glory of God, for the peace and welfare of His children, now afflicted in spirit in the person of His Vicar on earth; to beseech blessings for the suffering, and to call back to the true path those who have wandered away; to make them return once more to His own dear home, and this, through the Sacred Heart of the divine Saviour Jesus, and through the intercession of the Immaculate Mother of the divine Saviour, who, being born for us on earth, vouchsafed most wonderfully to take flesh of her flesh and bone of her bone, and offer Himself upon the cross of Calvary for the redemption of a sinful and sinning world.

“Dear Pilgrims, then, one and all, I congratulate you on the privilege and blessing which is to become yours. You will go carrying with you our prayers for your safety, and that the blessings you pray for may be showered upon you a hundredfold, and that you may carry them back with you to your homes and your children. While we are praying for you, do you not fail, while kneeling before the Vicar of Christ, to pray for all those in our dear country whom you will have left behind. Yours is, indeed, a holy mission. You go to Rome. Soon, very soon, your feet will press that soil, the most sacred of all others on earth save that once pressed by the feet and sanctified and consecrated by the blood of the Saviour of the world. You will not kneel or pray at the sepulchre of Christ, but at the tomb of His favored apostle, Peter, to whom He gave the keys of His kingdom, and to whom He said: ‘Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.’ You will kneel at the tomb of Peter, first Vicar of Christ, and then you will go from the greatest temple of the world (St.

Peter's), up the steps of the Vatican, and be ushered into the presence, not of Peter, but of one in whom Peter still lives, and to whom have also been addressed the words: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' One who holds the office Peter held; who is now Vicar of Christ on earth, as Peter was. You will stand in the presence of that saintly, glorious Pontiff, Pius IX. You will gaze upon his benign and beauteous countenance, and will hear his words cheering you. You will deliver to him the message you brought with you from this country, giving him assurance not only in your own name, but in the name of all Catholics of this land, of the loyalty and affection of his dear children here.

"He will give you his blessing. And before your return you will have knelt at the shrine of Our Lady of Lourdes, and planted there the banner that is now before us, the offering of loving hearts, as a testimony of your love, a determination to be faithful children of Mary, and as a memorial of your Pilgrimage to her shrine.

"And this spectacle we see will be an assurance to the world of the faith and loyalty of the Catholics here to Peter's successor. It is a proof, a public and noble proof, of our faith. Your Pilgrimage will be an act of constant prayer, an evidence to the world that the words of Christ will be fulfilled, that heaven and earth may pass away, but that the words of Christ will never pass away: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.'

"And the gates of hell are striving, almost everywhere throughout the world, to prevail. What is the effect? They thought to separate us from our Holy Father, yet they have brought Catholics everywhere nearer and dearer to one another. They have sought to extinguish the fire of Catholic zeal and faith in the hearts of the children of the Church. What is the result? They only intensify that faith and give Catholics, in the hour of their trial, the courage displayed by the martyrs and confessors of old. With these arms—the arms of prayer and penance, of faith and self-denial, of every Catholic virtue—there

is no doubt on what side victory will declare. I have nothing more to say now but to add the words of the benediction of the Church established by Christ Himself. She has a special blessing for those who go as Pilgrims to the tombs of the saints. She will accord it to you in spreading over you the wings of her protection, and by praying that the Immaculate Heart of Mary will shield you everywhere and bring you back in safety. And finally, when the long and weary pilgrimage of life is ended, it will lead you, not to the shrine on earth of the apostles, but to the altar of the Lamb of God, there in companionship with the saints in heaven to reign with Christ forever and ever."

At the end of his remarks we received the blessing for those about setting out on a Pilgrimage. These prayers are so beautiful that I cannot forbear transcribing them. After the recitation of the *Benedictus* and a few versicles with proper responses, the Archbishop said :

"O God, who didst make the children of Israel go through the midst of the Red Sea with dry feet ; who didst guide the Magi to Thyself by the star, grant to these, we beseech Thee, a prosperous journey and a peaceful time, that, guided by Thy holy angel, they may safely arrive at the wished-for place, and at last may reach the shores of eternal life.

"O God, who didst safely lead Thy servant Abraham from Ur of the Chaldees through all his wanderings, we beseech Thee that Thou wouldst vouchsafe to conduct these, Thy servants ; be to them, O Lord, a help on every side and a comfort on every way ; in the heat be to them as a shade ; in the rain and cold be to them as a covering ; in their weakness, a strength ; in adversity, a protection ; in dangerous places, a staff ; in shipwreck, a port of safety ; so that under Thy guidance they may safely arrive whither they journey, and at length be brought back safe to their own.

"Mercifully hear our prayers, O Lord, and dispose the ways of Thy servants in safety, that amid all the vicissitudes of their way in this life they may always feel Thy protection.

“Mercifully grant, almighty God, that this family may walk in the way of safety, and that following the exhortations of blessed John, Thy precursor, they may at last safely come to Him whom he foretold—Jesus Christ, Thy Son, Our Lord.

“O Lord, hear our prayers and graciously accompany the journey of Thy servants, and Thou, who art everywhere, grant Thy mercy to them, so that, protected from every adversity by Thy gracious help, they may ever thank Thee through Christ our Lord.”

At the conclusion of these prayers the Archbishop gave his blessing to the Pilgrims. The services concluded with the Benediction of the Most Blessed Sacrament.

What could be imagined more beautiful on the morning of the day on which we were to leave for Lourdes and Rome than our meeting in the old Cathedral of St. Patrick to hear holy Mass, receive the blessing of Mother Church on our Pilgrimage, and then humbly kneel before the sacramental throne on which was the Lord of light and life and receive His blessing on our journey to the land where His holy Mother deigned to appear; and to that city, so aptly called the Eternal City, where, mid the seven hills, sits the earthly representative of the One whose blessing we had just received?

At 2 o'clock we gathered once more at the Metropolitan Hotel and from thence marched in procession to the dock where the *Pereire* was awaiting us. As we left the hotel the sun broke through the clouds, the rain ceased, and with bright faces we reached the ship.

There was a very large crowd assembled to bid us Godspeed on our journey. The banner of Lourdes was prominently displayed on the afterdeck of the *Pereire*. Promptly at 4 o'clock the lines were cast off, and we started down the Bay.

Mr. Harold Henwood and Col. John McAnerney, of the New Jersey Union and St. Michael's Association, had arranged to give us a parting memento from the Henwood wharf in Jersey City as we passed, and the twelve-pounder roared out salutes in quick succession as we steamed by, while further down their

enthusiastic fervor for the Pilgrimage arranged other salutes for us.

We were accompanied down the Bay by the steam tug *Seymour*, furnished by Mr. McKenzie of the French line, the *Seth Low*, secured for us by Mr. James Lynch of the Emigrant Society, and the steamer *James Stevens*, which Col. McAnerney of the New Jersey Catholic Union provided, and which was decorated with the papal colors. Major Keiley had secured the steam yacht, the *Major*, which was the last to leave us as we passed Sandy Hook and went out into the broad Atlantic. As the *Major* drew near when the other boats had left us, many were the good wishes and blessings which came to us, until at length the yacht drew nearer still and all on board it knelt to receive the blessing of the spiritual head of the Pilgrimage, Bishop Dwenger of Fort Wayne.

Just before leaving New York we received a cable from Rome: "The Holy Father imparts lovingly his benediction to Bishop Dwenger and the Pilgrims accompanying him," and while on board the *Pereire* Major Keiley handed Bishop Dwenger the authority conferred upon him by the Holy Father, of granting faculties to priests approved by him of saying Mass, and hearing confessions while on the journey from Havre to Rome.

Sunday, May 17.—We were greeted by foggy weather, which continued the entire day, and the incessant blowing of the whistle added to the usual discomforts of sea-voyaging.

Monday, May 18.—The sun was shining clearly this morning, and at two o'clock in the afternoon the first religious exercise of the Pilgrimage took place. After the recitation of the Rosary, a novena to Our Lady of Lourdes was commenced. After the novena the second meeting of the Pilgrimage Committee was held in the second saloon. All the members were present, and by invitation also Bishop Dwenger and Father Dealy. The minutes of the last meeting having been read and approved, the President suggested that the question of the authority of the Committee should be referred to a general meeting of the Pilgrims, at which the appointments made in New York, and the

general direction of the Pilgrimage might be confirmed. This suggestion met the unanimous approval of the Committee.

That evening at 7 o'clock Bishop Dwenger called the Pilgrims together and told them he was authorized by the Holy Father to impart his blessing to them. The Bishop, before giving the papal blessing, said a few words to us regarding our voyage and how it ought to be regarded by us.

Tuesday, May 19.—This morning, at 6 o'clock, Mass was celebrated for the first time on board by Bishop Dwenger, and at 11 o'clock we had a brief instruction from him on the prevailing indifference to God and the claims of God on mankind. At 2.30 we had the Rosary, followed by the novena to Our Lady of Lourdes, and at 9, night prayers and a short instruction on the words of Our Lord: "What doth it profit a man if he shall gain the whole world and suffer the loss of his own soul?" A favorite air with the Pilgrims was the *Ave Sanctissima*, and hardly an evening passed that some one did not commence it and soon voice after voice joined in the old familiar hymn to our blessed Lady.

Wednesday, May 20.—Three Masses were said, the celebrants being Very Rev. Father Benoit, V.G., Very Rev. Father Sorin, C.S.C., and Father Dealy, S.J. The usual instruction was given at 11, and at 2.30 the Rosary and novena to Our Lady of Lourdes. At half-past six this evening the Committee met at the call of the President, who informed the members that Bishop Dwenger had called a general meeting of the Pilgrims and placed before them the suggestion of the Committee, and they had unanimously approved the selection of the Committee, and their action hitherto, and had given full authority to the Committee to transact all necessary business in their name. Very Rev. Father Pellicer was elected treasurer. Very Rev. Father Sorin, Mr. Falley, Dr. Broidrick and Mr. Murphy were appointed a Committee on Transportation. Father Pellicer, Dr. Jansen, Dr. Willett and Mr. Rohr were appointed a Committee on Finance. The meeting then adjourned, subject to a call from the chair.

Thursday, May 21.—Mass was said by Very Rev. Fathers

Chambodut, Pellicer, and Moynihan, and the usual exercises took place at 11 and 3.30.

At 6.30 a meeting of the Pilgrimage Committee took place, and at the suggestion of Bishop Dwenger a Committee on Transportation was directed to secure second-class accommodation from Havre to Paris, and if possible to secure exclusive use of the cars for the Pilgrims. It was moved that a committee of six, with the President as Chairman, be selected to draw up an address to the Holy Father expressing the sentiments of the Pilgrims; the address to be in French, and that an English translation be first submitted to the Pilgrims for their approval. That evening there was a concert given by a French troupe on board which was much enjoyed; some of the ladies of the Pilgrimage took part in it.

Friday, May 22.—We encountered some rough weather. Masses were, however, said by Father Steiner and Very Rev. Father Sorin. Rain and fog kept nearly all the Pilgrims from the deck, as its dampness made walking unpleasant. The usual exercises took place in the forenoon, afternoon and evening.

Saturday, May 23.—To-day was much pleasanter and Masses were said by Very Rev. Father Sorin, Father Brehony and Father Dealy. At 11 and 3.30 we had the usual religious exercises. A meeting of the Committee was held, at which the President announced the names of the Committee on Address to the Holy Father as follows: Very Rev. Father Benoit, V.G.; Rev. Father Dealy, S.J., Dr. H. J. Anderson, Dr. E. Doumeing, Dr. E. Miles Willett, Richard Power and the Chairman. A committee of three was appointed to wait on the captain and ascertain if sufficient time would be given at Brest for landing, in case the Pilgrims decided to disembark there. A recess was taken to permit the Committee to see the captain, who reported that ample time would be afforded them in case they decided to get off the steamer at Brest. A majority of the Committee seemed to be desirous of landing at Brest, and many of the Pilgrims, who were anxious to get on terra firma, were of the same mind, but a majority subsequently decided to keep on to Havre, as at first decided on.

Pentecost Sunday, May 24.—The second Sunday on board the *Pereire* was entirely different from the first. The day was bright and beautiful. Some complained of the chilly wind, but one expects that at sea. We had five Masses during the early hours. At the eight o'clock Mass Bishop Dwenger gave a short instruction on the beautiful feast of the descent of the Holy Spirit.

At half-past one Very Rev. Father Benoit officiated at Vespers, all the Pilgrims assisting in the singing of the Psalms. How very strange and solemn it was to have Mass and Vespers at sea! What a wondrous bond of union is holy Mass! It is always being said somewhere, but certainly there is no place where we should assist with greater recognition of our helplessness and utter dependence on God than at sea. Verily He holds us in the very hollow of His hand.

How the old story of the Gospel comes back to us when the tinkle of the bell tells us of a Divine Presence there on the altar, and we feel and know that in danger we can fly to Him, and if need be He will command the wind and the wave. The solemn recognition of His supreme dominion over us and all created things has an added force when the murmur of the priest's voice is mingled with the lap of the waves against the ship's sides, or the strange and almost human groan of the straining boat, or at times with the first mutterings which foretell a storm. We had the Rosary and the Litany after Vespers, and in the evening the Pilgrims sang the Litany, and some of the ladies sang the *Ave Maris Stella*. How strangely appropriate it seemed for us to hail the Star of the sea while we were sailing o'er the sea to Mary's shrine!

Quite a large number of the Pilgrims approached holy communion this morning, and altogether the day has been a beautiful one from every standpoint.

Monday, May 25.—To-day broke bright and clear, though the wind is yet quite brisk and decidedly cool. Two Masses were said, the first by Bishop Dwenger and the second by Father Dealy, S.J. The morning and afternoon services were held at the usual time, and night-prayers were recited. As we were near-

ing land all were talking of Lourdes. The faces of all seemed bright and happy at the prospect of seeing land soon. Up to noon we had made two thousand six hundred and fourteen miles; the officers told us that an accident to the screw had delayed us fully forty-eight hours.

Tuesday, May 26.—The morning was clear. We had three Masses and the usual exercises in the forenoon. We dropped anchor at Brest about four o'clock.

The arrival of the *Pereire* created some excitement, at least on board the steamer, and no one who has not been out of sight of land for ten days can imagine how much the solid ground is appreciated.

"Now would I give a thousand furlongs of sea for an acre of barren ground; long heath, brown furze, anything. The will above be done, but I would fain die a dry death," said Gonzalo, and how many since his day have echoed his sentiment.

A number of passengers got off at Brest, and many were the inquiries for papers as the tender came alongside. Between 5.30 and 6 we were once more off, going down the coast of Brittany to Havre.

Wednesday, May 27.—Again a bright day and sufficiently calm for Masses to be said. We had the Rosary, and at noon the Angelus. Before the recitation of the Rosary, the last meeting of the Committee was held on board the *Pereire*. Father Sorin reported that he had telegraphed to three hotels in Paris for accommodation and terms, and that replies would await us in Havre. The Bishop was requested to suggest to the Pilgrims that it was advisable not to wear the badge of the Pilgrimage except at public receptions and when we appeared at devotions in a body.

At 2 o'clock we cast anchor in the harbor of Havre and the little side-wheeler, *Francois I.*, came out to us, and soon the Pilgrims bade adieu to the *Pereire*. It had been arranged that we should all take the 6.30 train for Paris, and accommodations at the *Hotel Vatican*, *du Bon Lafontaine* and the *Hotel des Missions Etrangères* had been secured; but the delays consequent on ex-

amination of our baggage and other causes kept some of the Pilgrims all night in Havre, while most of us went on to Paris.

Thursday, May 28.—Thursday was spent quietly resting, and then visiting the more beautiful churches of Paris. A misunderstanding regarding the date of our arrival interfered with a reception at the station planned by the French Pilgrimage Committee. This association had been formed under the auspices of the Bishop of Grenoble, and had for its object the formation of Pilgrimages, either by taking the initiative, or assisting in any way in its power in the work. It arranged with the local directors of the various sanctuaries for the coming of Pilgrims, advised them as to the journey, and, if necessary, sent one of its members with every Pilgrimage.

The Director of the Association was Rev. Father Picard and the President was the Viscount De Damas. Bishop Dwenger called on His Eminence Cardinal Guibert, and announced the arrival of the Pilgrims, and His Eminence promised to say Mass for them and receive them the following morning in his private chapel at the Archbishop's palace.

Friday, May 29.—The Pilgrims assisted at Mass at 8 o'clock, celebrated by the Cardinal, and at its conclusion he said:

“My very dear Pilgrims: I regret very much that I cannot to-day, in the presence of you all, perform the same miracle which it is recorded the apostles worked before the people whom they were striving to convert to our holy religion, for it is narrated in the Acts of the Apostles that the people who came to hear the new doctrines heard them explained each in his own tongue—a great miracle, truly; and fain would I speak to-day so that all might understand what I say, but, unfortunately, I understand no English, and I am informed some of you speak no French, but those who understand what I say can easily interpret it to their friends who do not speak French, so that all may hear.

“I congratulate you, my dear Pilgrims. I envy you. You are now on your way to Rome to visit our dear Holy Father in order that you, by your presence and the manifestation of your

love and devotion, may console him in his present afflictions. Our holy Mother the Church is to-day passing through a persecution which, though perchance surpassed heretofore in violence and enormity, is nevertheless undoubtedly more dangerous in its effects. Before, the world was arrayed openly against the Church; to-day, the world pretends to ignore, but secretly, and in an underhand manner, seeks to undermine and destroy her; for the society of our day is not Christian, not founded on true principles. To-day the many secret societies and sects seek and work for the destruction of the Catholic Church. And what must be done? There must be a united effort. Bishops and priests and people must stand as one man and oppose the world; oppose it, not with the weapons of the world, but with the weapons furnished by the Church, with faith, humility, charity, patience and perseverance. We cannot doubt to whom the crown of victory will belong. Our good Lord has promised that we shall win. I congratulate you, then, because your pilgrimage is an open profession of your faith, and it is faith which ensures the victory. This is the victory which overcomes the world, our faith.

“You are going, then, to Rome to pray at the tomb of the apostles, who were the first instruments in the hands of Our Saviour in founding His Church. Some of you, I hear, are going to the Holy Land, to visit the places sanctified by the presence of Our Saviour. It has been my earnest wish all my life to go to the Holy Land, and I beg of you to remember me and my diocese there. My life has been so busy, and events have so crowded one another, that time was never given me to carry out my intention in this regard. You must ask Our Lord, then, to give me the privilege, too, of going.

“Your presence here in Paris will do much good. The people who learn that you have come so far, and with such inconvenience, to visit the Holy Father, must be edified by such an expression of faith. It will do great good. Paris, as you know, is very good and very bad. I have many, very many, good, pious souls in my city, and many who are thoroughly bad; but, thank God, since our troubles we see a marked change among the men—a reawakening of Catholic spirit; they approach the sacraments

and attend the services of the Church. The women are, as a rule, good.

“Pray, then, for us at Rome, my very dear Pilgrims, and I will pray there with you, for I soon start for Rome, to lay at the feet of the Holy Father the attestation of my love and filial obedience and devotion.

“You have come across the ocean from a young country which we in Europe regard with interest and affection. You are young and enthusiastic; we, older, are slower and more prudent, it may be. I suppose you, too, have a mixture of bad and good among you. Your Pilgrimage will, then, be of benefit to America also. Now, my very dear brethren, let me say again, I am glad to see you here to-day, and I congratulate you on your true Catholic spirit. I will now give you my blessing. *Adjutorium nostrum, etc.*”

At the end of the Cardinal's Mass, Bishop Dwenger said Mass, and most of the Pilgrims assisted at it as a thanksgiving, having received holy communion during His Eminence's Mass.

Saturday, May 30.—At 10 o'clock Bishop Dwenger said Mass for the Pilgrimage in the famous Church of Notre Dame des Victoires. The altar in the transept on the Epistle side is dedicated to Our Lady of Victories, and its walls are covered with votive offerings left there by devout clients of Mary in attestation of some favor granted them. Until all the children of God stand before the throne of judgment, men will never know of the countless favors and graces which Mary has secured for those who invoked her here. Nor has France alone been a debtor to Mary in this regard, nor has France alone expressed her gratitude or sought Mary's aid. In every land under the sun, and in all the varied tongues wherein men are taught to express their wants and seek relief, there has gone up in a very babel of languages the sweet petition: “O Mary, conceived without sin, pray for us who have recourse to thee.”

When Mass was over the Bishop blessed and distributed the Pilgrimage crosses of red which our Holy Father Pius IX. desired us to wear.

Immediately after Mass a meeting of the Pilgrimage Committee was held in the sacristy of the church. It was decided to leave Paris for Lourdes on Monday morning at 10.45 by way of Bordeaux. Very Rev. Father Sorin and the Chair were appointed a Committee to arrange for transportation by steamer from Marseilles to Civita Vecchia. It was decided also that it would not be practicable for the Pilgrimage to go to Paray-le-Monial en route to Rome.

Sunday, May 31.—On Sunday morning Bishop Dwenger said Mass for the Pilgrimage at the Jesuit church in the Rue de Sevres. Here were brought the bodies of the four Jesuit Fathers murdered by the French Communists in 1871.

At 1 o'clock the ladies of the Pilgrimage had a reception tendered them at the Convent of the Assumption by the Sisters and a committee of ladies, of which the Duchess of Chevereux was President.

In the evening the Catholic Circle of Luxemburg tendered a reception and dinner to the gentlemen of the Pilgrimage at their club.

The illustrious Mgr. de Segur, who, as is well known, was totally blind, made a most touching address of welcome, and before sitting down proposed the health of our Holy Father, Pope Pius IX. Several of the members of the Circle also spoke, and good Bishop Dwenger made a reply for the Pilgrims, followed by Judge Theard, President of our Pilgrimage Committee, who addressed the audience in French, and roused much enthusiasm.

Though the Transportation Committee had made arrangements through Father Russell, who was then stationed at Lourdes, for the accommodation of the members, yet it was deemed advisable by some that a committee should go on ahead of the Pilgrimage and see that all arrangements were satisfactory. Accordingly, Rev. John A. McCullum of Brooklyn and the writer left Paris on Sunday evening and arrived in Lourdes on Monday afternoon at 4 o'clock. The Pilgrimage left on Monday morning, June 1st, at 10.45.

As soon as Father McCullum and I could get away from the

hotel we sought the famous grotto. We knelt inside the grotto beneath the spot where Mary stood. Many were there; all praying; all recollected and all intent solely on their devotions.

After dark we again visited the grotto and never can I forget the scene. A pilgrimage from Albi was there, and all were devoutly saying the Rosary with the parish priest. The grotto was brilliantly illuminated with countless tapers, and the face of the rock inside and out was covered with crutches—mute witnesses to Mary's power with God. Soon the pilgrims rose and took the winding path leading to the basilica above, singing a hymn to the Sacred Heart. It was sublime, magnificent! I could not catch the words of the hymn, but the chorus again and again repeated came clearly to my ear:

"In the name of the Sacred Heart, O God, save France!"

Would to God that there might be found a national Pilgrimage to-day, as I write these lines, representing all France, which would seek to avert the avenging arm of an outraged God, who will yet strike France for her impious attacks on religion and religious.

THE PILGRIMS OF LOURDES.

Tuesday, June 2.—This morning at 8.45 the Pilgrimage arrived and soon found accommodation in the hotels. Bishop Dwenger accepted the hospitality of the Fathers who attend the church.

Our Pilgrimage being the first from such a great distance, attracted much attention. As there was a pilgrimage from Albi at Lourdes, it was difficult for us to find time for our public exercises at the grotto and in the church. At 5 o'clock, however, we met in the old parish church of Lourdes, and with the beautiful banner borne by Mr. Patrick Farrelly at the head of the procession, we marched to the basilica. Following him were the ladies of our party. Immediately behind the ladies marched the men, and at their head was the American flag, borne by Mr.

F. J. Ives. We said the Rosary and the Magnificat as we marched to the church. The clergy of the basilica met and preceded us into the basilica, where we were greeted by the sweet tones of the magnificent organ, and when we all had taken our places Vespers were sung. After the Magnificat Bishop Dwenger gave a fervent little discourse on the devotion to the holy Mother of God, then we had the Benediction of the Blessed Sacrament. We then went down to the grotto, reciting the Rosary as we went. We prayed for the absent and for our Holy Father.

Wednesday, June 3.—At 6.30 Bishop Dwenger said Mass, at which many received holy communion. The priest Pilgrims celebrated Mass in the church also. At 5.30 we had Vespers and Benediction of the Most Blessed Sacrament, and afterwards climbed the hills in making the stations of the cross, which are represented here by huge wooden crosses in the open air.

There is published at Lourdes a little journal called *Annals of Our Lady of Lourdes*, giving an account of the various pilgrimages which come there from all parts of the world. It had this to say of the First American Pilgrimage:

“On this memorable day, June 2, came the most remarkable Pilgrimage which up to the present time had glorified Our Lady of Lourdes. The entire community of the basilica, with some other priests, marched in surplices at the head of the procession. There were only one hundred and five Pilgrims. They came in procession two by two, with banners, and as they marched they sang the Magnificat. I do not think that any pilgrimage, even the largest, has excited an emotion so profound and so solemn. What a scene! The United States of America three thousand miles away come to pray to the Blessed Virgin in an obscure corner of the Pyrenees. This young church, born only yesterday of the zeal and labors of missionaries who are yet living; this generous and miraculous church sings in Old France the Magnificat of the Blessed Virgin Mary, and thus teaches Europe at home how they ought to believe, how they ought to profess their faith, how to pray! We cannot express our respect for these Christian heroes; we cannot tell our admiration for the great

work of God, even in a day of marvels and prodigies. Mgr. Joseph Dwenger, Bishop of Fort Wayne in the State of Indiana, presided.

“The grand organ saluted the Pilgrims as they entered the basilica, and without doubt the angels of the Sanctuary bowed down before the angels of America and gave them in the name of France the warmest welcome. The two banners were placed at the extremities of the railing, and when all were seated the singing began. We found the unity of the Church illustrated in these liturgical harmonies which we recognized as our own.

“The Bishop advanced to the railing to address the Pilgrims. He had been seen to weep some hours before at the grotto. He spoke of the story and the sweetness of the Rock of Apparitions. He spoke in English but a few words, and the energy and fire of his remarks let us interpret his ideas. He recalled the difficulties of the voyage, and congratulated them on their success—due to Mary—and closed with a few prayers to the immaculate Mother of God. The Benediction of the Blessed Sacrament having been given, the procession walked slowly down to the grotto, where they spent some time in prayer. There were in the Pilgrimage about thirty ecclesiastics and fifteen or twenty ladies, while about fifty laymen formed the chief part of the body. We were told that there were few men of means who made the Pilgrimage; for many it was made at a great sacrifice. Religious inspiration was the motive; to visit the spot where the Immaculate Conception appeared; to carry the homage of America to the Holy Father; to give a grand example of Catholic faith—that was their aim.

“We spoke to an old missionary from Indiana, who had labored for thirty-eight years, of our admiration for the difficulties overcome in the journey. ‘I am here,’ he said, ‘to obtain the grace of a happy death.’ On Wednesday the Pilgrims assisted at Mass celebrated by Bishop Dwenger, and in the evening met again, when the Bishop made an address full of zeal, in which he exhorted them to thank the Immaculate Virgin, and obtain from her fidelity to the grace of God in spite of temptations. At 4.30 the next day Bishop Dwenger said the Mass of farewell

and gave holy communion, and shortly after the intrepid body left for Rome. They left behind them a commemoration banner, having on one side an inscription to the Immaculate Virgin, and on the other a painting of the Immaculate Conception. It is a witness to one of the most beautiful and unexpected events of the age.

“They said to us, ‘We are only the advance guard. We have shown that a pilgrimage is possible. In the coming years many will come here. God grant that those who come may find France saved and the Church free.’ ”

We found other pilgrims there. On June 1st, five hundred and seventy-nine came from Hasparren in the Basque province. The neighboring village of Condom sent six hundred and forty-one; Narbonne came with five hundred and nineteen, and we found there a pilgrimage from Albi counting one thousand two hundred and sixty-four; the Jesuit College of Toulouse sent while we were there one thousand two hundred and thirty-two young men; Trebon came with seven hundred, and Villecomptal on June 4th brought six hundred and fifteen. During the month of June there were altogether more than fifteen thousand pilgrims at Lourdes.

Thursday, June 4.—We left for Marseilles at 6 o'clock. Mass was said at a very early hour in the church, and some even then hurried to take a last long lingering glance at the favored spot where Mary stood and by her presence blessed the land.

Friday, June 5.—We reached Marseilles at about 3.30 o'clock, and went on board the steamer *Roi Jerome*, where our baggage was soon carried also. We found that the steamer did not leave until late in the evening, and though the day was intensely hot, most of us went ashore and saw some of the sights of France's great maritime port on the south. The Church of Notre Dame de la Garde, situated on a high hill, and commanding a fine view of the city, harbor and sea, was a point of great interest. The Church is surmounted by a very large statue of our Blessed Mother, and is a place of pilgrimage.

Before leaving Marseilles a local committee of the French

Pilgrimage Association came on board and expressed their regrets that they did not know of our coming or they would have tried to entertain us. We left Marseilles about 9 p.m., and after a calm and uneventful trip across the Mediterranean reached Civita Vecchia on Sunday morning at about 7 o'clock.

Sunday, June 7.—The health officer came aboard, and our health being found excellent, we were about to land, when it was discovered by some wise official that we had represented in Marseilles that we would have a certain number of persons on board. They could not be found. What had become of them? After vexatious delays and the sending of dispatches to some excellency in Rome, we at last obtained permission to land.

We were courteously met by Dr. Hostlot of the American College in Rome, who came as the Representative of Dr. Chatard, Rector of the College. The Bishop of Civita Vecchia with some of his seminarians and clergy also came out to bid us welcome to the Patrimony of Peter, now held by Victor Emmanuel. We went to the Cathedral, where Bishop Dwenger said Mass, and then the Bishop of Civita Vecchia invited all to partake of a light refecton in the palace. As the Subalpine Master of Rome was celebrating the granting of the statute law it was deemed advisable that we remain quietly, Sunday, in Civita Vecchia and leave for Rome on Monday morning, which we did.

Monday, June 8.—We left Civita Vecchia at 7.30, and started for Rome, where we arrived at 10.30 and were met by Mgr. Nardi and Dr. Chatard. As accommodations had been secured in the Hotels de Rome and the Minerva, most of our party went there, though some went to other hotels and a few to religious houses. The public reception by the Holy Father had been fixed for Tuesday morning at 11, in the Hall of the Consistory, and each of the Pilgrims was provided with a ticket.

Tuesday, June 9.—Near noon Pius IX. received the Pilgrimage in the Hall of the Consistory. His Holiness, accompanied by Cardinals Guibert, Guidi, Borromeo and Panebianco, and Archbishops Hassoun, Howard, Pedricini and De Merode, and Monsignori Ricci, Pacca, Sanmiatelli, Nardi, Chatard and O'Callaghan of the English College entered the Hall. As soon

as the Holy Father sat down, Bishop Dwenger advanced to the foot of the throne and read the following address:

"Most Holy Father.

"You see here, prostrate at Your feet, Your children—who, from the West, have come a long distance, and who in the day of Your affliction have feared neither the sea, nor the land, nor the immense distance in the desire to see in Your person St. Peter, the father of all the faithful, and the true Chief Priest. Chief, for Your sufferings and troubles; Chief, for Your patience and trust in God. No son ever longed so to see a dear father as we have longed to see Your Holiness. Distance, in place of diminishing, has served to increase our love. Abandoned by the rulers of the world and cast into prison, we have not forsaken You, but have come from our far-off home to bear witness before all to our devotion and respect for You, the Infallible Pastor of the Universal Church, the centre of the unity of our faith, and the rock on which is built the Church of God. We beg You, worthy successor of blessed Peter, to confirm and increase our faith. This is the day so long and ardently desired, when we can see You and receive Your blessing, not alone for ourselves but also for all who could not come here, but who from afar offer their prayers and tears for the Prisoner of the Vatican. They declare, as we do here, that they love true civil liberty, but they condemn from their hearts the tyrannical persecution of the Church of God by those who boast of a false liberty which would submit soul and conscience not to God but to the civil government.

"I beg, Most Holy Father, that You will graciously permit one of our lay Pilgrims to express also our devotion."

Judge Theard then advanced, and read in French, in a ringing and clear voice, the address prepared by the Pilgrimage Committee. He was more than once interrupted by applause.

"Most Holy Father,

"You see at Your feet American Pilgrims from various dioceses of the United States of America and Canada.

"We come from a free country, but one where, thank God,

liberty is properly understood. We are not persecuted; we enjoy on the contrary full liberty of conscience. We have left our country, our friends, our families, our temporal concerns, to come here and kneel at Your feet and offer You our hearts, our fortunes, aye, and if need be, our lives. We have longed to see, not afar off but close, that glory which comes not from the princes or people of the world, but is a reflection from God Himself and from that cross which shines around Your head. Words cannot express what our hearts beating here in unison feel of submission, respect, and love for Your Holiness. The greater Your sorrow, the greater our love. And what consoles us is the reflection that You are the victim of a law common to all the good. For only the good are persecuted. We pray God that Your bonds may be broken, that Your persecutors themselves may open their eyes to the light, and seeing their error may restore to You the territory to which the Holy See has an incontestable right, and whose title was sustained by the sword of a Pepin and a Charlemagne. We, whose country is especially consecrated to the Immaculate Virgin, have thought it our duty as a preparation for our visit to Your Holiness to kneel first at Lourdes, at the grotto of her who, only after Your definition, called herself the Immaculate Conception. Our Holy Mother, in thus calling herself, has wished at the same time to confound the unbelievers and render homage to the truth of the dogma of the Immaculate Conception, and prove to skeptics Your infallibility as Head of the Church, for it is to Your proclamation we owe it that that dogma forms to-day a part of our creed.

“Do you wonder at the love of Americans for You? You are the first Pope whose sacred feet trod the soil of their continent. When from all parts of the world are coming testimonials of obedience and love, we believe the hour is not far distant when there will be but one fold and one shepherd. We who are the *first* American Pilgrims, have come to Rome to bring You not presents of gold, but our love and obedience, which are more precious treasures. For You and our Holy Religion we are ready to make any sacrifice.

“May God preserve You long at the head of our holy

Church. You have seen the years of Peter. God grant that You may see the triumph of the Church. And now, Holy Father, at Your feet we beg Your love and Your blessing for our country, our families, and ourselves, and we humbly beg You to accept the all-unworthy offering which we lay at Your feet."

When Judge Theard commenced the last paragraph he knelt at the feet of Pius IX. and at the conclusion of the address placed it in the Holy Father's hand. In a moment the Holy Father rose and addressed us in Italian. His voice was strong and his face was full of life and animation. He said:

"At a time when the Church of Jesus Christ is assailed by so many different enemies; in a moment when it is attempted to cover the Church with clouds and darkness; in this very same moment God, by a breath of His omnipotence, clears the way of clouds and of darkness and shows to the whole world the watch-light that guides us pilgrims on this earth, and shows us the road that leads us to the port.

"All the many enemies are at work, in different ways, seeking to obscure the Church. There are those that try to cloud it by dissimulation and hypocrisy; they are an impious sect, who strive to intrude themselves even within the sanctuary, and presume to regulate not only the rites and discipline, but, if possible, also the doctrines of the spouse of Jesus Christ.

"There are those who adopt ridicule, caricature, and sarcasm to bring into contempt those things in the Church of God which they neither know nor understand.

"There are those who, more bold, raise the armed hand, and become open persecutors of the Church of Jesus Christ.

"But this Church never fails, but stands firm, because built on the solid rock that cannot be shaken. And so it is to-day that she is a spectacle to the world, and to angels, and to men. She is persecuted everywhere; persecuted in the persons of her clergy; persecuted among the people; but her steadfastness makes her very persecutors exclaim: 'We did not believe we should find such faith in Israel!'

“Do I say other than the truth? You yourselves are a magnificent testimony of this truth. Oh, yes, I say, with the prophet: ‘Lift up thine eyes round about, and see; all these are gathered together, they have come to thee. Thy sons shall come from afar, and thy daughters shall rise up at thy side. These sons and these daughters come from afar, bringing gold and incense, and showing forth praise to the Lord.’

“Aye, you have not feared the inconveniences of the journey, nor the distance of the goal toward which you have directed your way, crossing the ocean to kneel at the feet of the Most Blessed Mary in one of her sanctuaries in France; and thence have come to this Rome, set apart by God as the See of His Vicar; and, on this very account, become the point of attack for the anger of the unbelieving and their vile calumnies. But God, with His omnipotent right hand, points her out even now in her noble rôle as mistress of the truth and bulwark of His faith.

“May God bless you, dear souls, and may He, who is the Lord, have a watch over you, and over your country; a new land, a new, vigorous nation, wherein the products of nature and of industry flourish marvelously, and where the Catholic religion enjoys an unlimited freedom. There true believers have so multiplied and so many conversions are made that it has become necessary to erect many new dioceses.

“But, while we pray God that He will turn His regards on this new vineyard of His, equally do we pray that He will put out of it everything that belongs not to His vineyard. And while Lutherans, Calvinists, Anglicans, Methodists, and so many other sects are working over the immense surface of the United States, may it please the Lord to carry the light of truth to many millions of souls, that they also may enjoy the fruit of the divine Redemption.

“God from the height of heaven confirm these few words that His unworthy Vicar addresses to you. And you, who have for a little while left your country to come to Europe, and to receive in Rome the blessing of the Vicar of Jesus Christ, unite with me in praying, and obtaining of God the multiplication of laborers for the cultivation of so great harvest fields, that those

sowing the good seed, amid so many difficulties, may reap, in its time, the harvest with many benedictions.

“May God reconduct you to your homes with hearts full of charity, which, being diffusive, may your relatives, friends and fellow-citizens partake of it also.

“May mothers be comforted in seeing their children growing up in the holy fear of God; fathers, in seeing the fruits of their honest work and labor multiplied. May this benediction go over the breadth of that great continent, and render it even more worthy of the favor of Heaven. Finally, may it go with you on your returning journey to your country, and during your journey of life, and be with you at the final moment of death, in which you are to give up your souls into the hands of God, that you may praise Him and bless Him, forever and ever!”

Benedictio Dei Omnipotentis, etc.

When he had concluded we all knelt in two rows, and the Holy Father came from his throne and walking down the line and up again gave us his hand to be kissed, and blessed the various religious objects which we carried. At the audience were also the students from the American College in Rome and the American students from the Propaganda, and good old Mrs. Peters of Cincinnati, of whom the story is told that before she became a Catholic she came to Rome to convert Pius IX., thinking thus to promote the union of Christendom. She became an earnest Catholic and died some years ago in a religious house, which she herself had given to the Sisters and where she lived a most holy life.

Wednesday, June 10.—The day was spent in visiting the many churches in Rome. The Pilgrims made visits to the seven churches: St. Peter, St. Paul, St. Sebastian, St. John Lateran, Holy Cross, St. Lawrence, and St. Mary Major. This practice is of great antiquity, and the visit to these churches and prayers therein, according to the intention of the Holy Father, have been enriched with many precious indulgences.

Across from St. John of Lateran, “The mother and mistress of all the churches of Rome and the world,” where is yet ven-

erated a portion of the wood of the table on which the Last Supper was celebrated, was a building which soon attracted our Pilgrims, the Scala Santa or the Holy Steps, being the twenty-eight marble steps brought from Pilate's palace, and adown which our blessed Lord walked as He went from the court to Calvary. You go up on your knees, and no one can tell what thoughts come to one in making that first station, while thinking of the Sacred Feet which once trod these steps and of why the weary journey was made.

St. Mary Major's, with its beautiful legend of the fall of snow in the torrid days of August, was an especial attraction as well. Every year on the feast of Our Lady of the Snow (August 5th), during the Mass a miniature snowfall is represented, as the white leaves from multitudes of roses gently fall on the marble pavement.

On this evening the Very Rev. Dr. Chatard gave the gentlemen of the Pilgrimage a reception at the American College. His Eminence, the Cardinal Prefect of the Propaganda, Cardinal Franchi, was present, as also Monsignori De Merode, Howard, and Kirby. All enjoyed it, and possibly the chance of speaking English with the students of the College and other guests made it the more pleasant.

Thursday, June 11.—The Holy Father said Mass this morning for the Pilgrimage and gave holy communion to them at 8 o'clock. There were tears of joy in the eyes of many as they knelt to receive the body of the Lord from the hand of the Vicar of Our Lord. One who has once seen the face of Pius IX. can surely never forget it.

His face has become familiar to Catholics the world over by reason of its frequent repetition in painting and photography; and yet I have never seen a picture which did him justice. There was a something undefinable about his face which photograph and painting failed to catch. It was not the mild and benign expression, which attracted all; nor the charity and zeal which were clearly marked there; but rather I should say it was the cause, or, better still, perhaps, the *effect* of all these, which made his face so difficult of adequate reproduction by art.

I have seen him under varied circumstances. I have stood beneath the majestic dome of St. Peter's when he was solemnizing the Holy Sacrifice, and as he stood there with clasped hands and bowed head, and made a silent memento for the myriads who called him Father, my heart rejoiced that I, too, had a share in his memento.

Again I saw him surrounded by over eight hundred bishops, representing every part of the world, and heard him intone that glorious hymn of thanksgiving, the *Te Deum*, and as the last tone fell from his lips, the words were caught up by more than 50,000 voices in the church, and such a chorus of praise I might well believe had never before gone up to God; and then and there I saw on his face that expression which I may not describe, but which I think the first Christians saw on Stephen's face as he steadfastly gazed on the glory of God and the Lord on the right hand of the Father.

And again I stood by when he, a prisoner in his own home, despoiled of his patrimony and subjected to insult and persecution, denounced the iniquity and refused to make any terms with his oppressors; and declared grandly that though he was an old man, whose course was well nigh over; though he was fast going down to his grave, yet would he never yield one point of his divine rights, nor acknowledge the legality or justice of an usurpation so infamous.

And yet again have I knelt at his feet in his own simple room, carpetless and cheerless with barely a desk and a chair, and heard him speak to me words of encouragement and cheer and words of praise of my own loved land. And always did I see that look of which, as I have said, no picture of Pius IX. gives adequate idea.

At the end of the Mass the Holy Father remained for a Mass of thanksgiving, at which we also assisted.

At 1 o'clock on Thursday the Pilgrims dined at the American College. Cardinal Franchi, Bishop Dwenger, Dr. Chatard, and Father Dealy made speeches. That same evening the Society for Catholic Interests held a delightful reunion at the Al-

tieri Palace, the home of the eminent patron of the Society, Cardinal Borromeo-Arese.

The reception was given for the purpose of distributing to the Pilgrims the medals struck for their especial benefit by the Society as a memento of the first Pilgrimage to Rome from the United States. Shortly after 8 p.m. they were all assembled in the spacious and magnificent apartments of Cardinal Borromeo, where they were welcomed by that eminent prince of the Church, together with many illustrious members of the Roman nobility, various counselors, and a large number of the active members of the Society.

In the centre of the largest of these spacious rooms, under the venerated effigy of the Holy Father, Pius IX., stood a table whereon was a silver vase containing the medals for distribution, and the diplomas of Honorary Membership of the Society for Catholic Interests, awarded to the Pilgrims. Before this table was seated Cardinal Borromeo, having on his right Bishop Dwenger, of Fort Wayne, and on his left His Excellency Don Pietro Aldobrandini, Prince of Sarsina, as representative of His Excellency the Prince of Campagnano, President-General of the Society, now absent from Rome, and Mgr. Stonor.

Cardinal Borromeo spoke as follows:

"I am reminded this evening, in seeing myself surrounded by this assembly, of words spoken of old by St. Augustine. This great saint and doctor wrote beautiful words of the combat existing between the city of God and the city of the world, a combat which was forever being waged, and one whose fierceness could be imagined when he saw the power arrayed against the city of Our Lord. This war had been foretold by our divine Saviour Himself, and it was, in fact, a proof of the divinity of that Church which He established, that it should be persecuted and reviled. And I this evening recall the description of St. Augustine, when I see here before me a body of good men and pious women who have come from afar, encountering difficulties and dangers, and in the face of an unbelieving and scoffing world

proclaiming their faith; and all this to kneel at the feet of the Vicar of Jesus Christ. You have come here to poor Rome to kneel at the tombs of the apostles, to receive the blessing of our great Pontiff; and you see around you evidences of the sad time in which we live, evidences of the persecutions to which the Church in our day is subjected. It may be that the Church has undergone more severe trials since her institution, but I doubt much if at any epoch there has been a more dangerous assault. Before, the world and its rulers were openly in arms against the spouse of Our Lord. Then, men belonged to one of two parties; they were either oppressors of the Church or her faithful children. But now, alas, we have a third party. We have those who would be styled liberal Catholics. Now they cling to the Church and to-morrow they adhere to the world. I know not if you have such among you in America, and I trust that there are none, for to them do we owe the many present evils which afflict the Church. This party has been in our days and time the greatest enemy against whom we have to contend.

“I experience, then, a great consolation in beholding you assembled here this evening. I am proud that I can offer you my poor rooms as a place for you to meet. I see in you a devoted band of true Catholics, who fear not the world, but who glory in the profession of Catholic faith. You have come to bring comfort and consolation to our Holy Father. In our days the true means to be employed is union. Let people and priests and bishops be united as one man, and we cannot fear the result. Let all cling to the rock on which the Church is built. I again thank you for coming here to-night. And now I will yield to the Prince of Sarsina, Don Pietro Aldobrandini.”

A few brief but kindly and affectionate words were then addressed to the Pilgrims by the Prince of Sarsina, who represented, as already stated, the President-General of the Society, and both these speeches, delivered in Italian, were translated by Mgr. Stonor, who pronounced a lengthy discourse in English, in which he set forth the history of the Roman Society for Catholic Interests, promoter of this meeting, and made known the works

thereof directed to the maintenance of a religious spirit in Rome and throughout the many cities of Italy and Europe, where the Society has affiliations.

This was followed by the distribution of the medals and diplomas, the first name called being that of Mrs. Peters, whose marvelous activity in all Christian works of benevolence is already so well known.

At the termination of the distribution of commemorative medals and diplomas, Bishop Dwenger in English rendered thanks in the name of all the Pilgrims to the Catholics of Rome, and to the Society who had invited them to that meeting, for the gracious hospitality accorded the Pilgrimage.

Refreshments were then served, and the assemblage was declared ended at 10 P.M.

Sunday, June 14.—We assisted to-day at a most remarkable scene. The Cardinal Prefect of the Propaganda said Mass for us in the lately discovered Basilica of St. Petronilla in the cemetery of St. Domitilla.

St. Damasus, born in 304, died in 384, placed an inscription on the tombs of SS. Nereus and Achilleus in this basilica, dedicated to them and to St. Petronilla. This inscription was translated by pilgrims from the other side of the Alps who came to Rome for their devotions in the seventh century, and who left written accounts of their pilgrimage.

During the latter part of the eighteenth century copies, more or less complete, of these pilgrimage annals were discovered in some monastery library; Mr. J. B. De Rossi, the greatest archaeologist of this or perhaps any day, while making some investigations outside the walls of Rome, found fragments of marble containing portions of the inscription, and he became convinced that the long-sought basilica was at last found. At his suggestion, Archbishop De Merode bought the vineyard where the pieces of marble had been discovered, and authorized Mr. De Rossi to carry on the necessary excavations which at last resulted in discovering the old basilica, some thirty or forty feet under ground. Broken columns, pilasters, fragments of marble, pieces of the altar and the ornaments of what we call the sanctuary covered

the marble pavement, which of course was in most parts destroyed.

Mgr. De Merode, the actual proprietor of the estate of Flavia Domitilla, whereon stood the basilica, which derived its name from her, with great courtesy invited the Pilgrims and many other distinguished foreigners as well as Romans to visit the recently opened excavations.

At 7 A.M. all the Pilgrims and other guests were assembled at those venerated ruins, sheltered from the scorching rays of the sun by an immense awning, ornamented by wreaths and festoons of flowers and evergreens. Upon the area of the basilica, which had been partially floored with planks covered with carpet, stood a handsome altar shaded by a baldacchino of red damask, caught up here and there by large festoons of flowers. Beside the altar, upon a massive stone ornamented with flowers, stood a large alabaster basin found in the excavations, filled likewise with flowers and lighted lamps. The basin itself was one of those lamps which the Christians of the early centuries placed upon the tombs of the holy martyrs, burning therein balsams and precious oils, several of which have been found during the excavations.

Upon that altar, His Eminence Cardinal Franchi, Prefect-General of the Sacred Congregation of Propaganda Fide, in full Cardinal robes, celebrated Mass. Around him stood many distinguished Italian and foreign prelates and Mgr. Dwenger, Bishop of Fort Wayne, in mantelletta and rochet.

The Pilgrims with exemplary devotion participated at the hands of Cardinal Franchi, in the Eucharistic banquet. Mass being ended and the final benediction imparted, Cardinal Franchi, still clad in pontifical vestments, seated himself at the end of the apsis of the basilica, and from that very spot whence, from the early days of Christianity until the sixth or seventh century, the faithful and the pilgrims of every region of the ancient world had heard the homilies of the Roman Pontiffs, of Damasus and of St. Gregory the Great, Cardinal Franchi set forth to the Pilgrims of the new continent in the nineteenth cen-

tury the same truths of the faith of Jesus Christ, in a discourse glowing with eloquence and with Christian unction.

He began by congratulating himself at beholding before him such a body of Catholics from that country America, so renowned for its energy of character, its business enterprise, its wealth, and where the Church had made such wondrous progress. He recalled the old pilgrimages of the faithful to this basilica and these catacombs consecrated by the tombs of so many saints and so many martyrs, and enumerated the Sovereign Pontiffs who had announced the Gospel from that same chair which he had then the honor to occupy; and qualified as providential the discovery of that august basilica now that Catholic pilgrimages were again returning into vogue; as, unfortunately, persecutions are once more the order of the day, not as yet of torture and of blood-shedding, but of error and of wickedness so great as to lead us to fear the proximate ruin of civil society, which threatens to crumble to its very base.

Therefore he felt justified in repeating the words pronounced by St. Gregory the Great in this same basilica: "The saints at whose tomb we meet trod underfoot the world. Life was long, everywhere content; wealth on all sides; peace continued, gave rest, and while the world flourished in itself, in their hearts it withered. Now the world wanes in itself, but it flourishes in our hearts. Everywhere death, everywhere sorrow, everywhere desolation; we are persecuted on all sides and filled with bitterness, and we, blinded by our passions, love our bitterness; we follow it when it leaves us; we cling to it. And because we cannot keep it with us we fall with it as we seek to retain it. Once the world held us by its pleasures; now, filled as it is with troubles, the world itself sends us to God."

To ensure triumph over so many evils as over the newest form of persecutions which the Church of Jesus Christ always endures and ever overcomes, the Cardinal made a fervid appeal to the prayers of the devout Catholics of America, to whom he further addressed most affectionate words of adieu.

"Now naught remains for me," he said, "but the utterance of an affectionate adieu ere you depart from this Holy City, to

return to your families and to your homes. Depart, then, with the admiration of all the good Romans who have been edified by your piety, and by the filial love demonstrated by you towards the august and immortal Pontiff; depart with the satisfaction of the good example you have given to Catholicity at large by this, your holy pilgrimage; depart, in short, with the blessing of the Church and her august head, a blessing which will accompany you throughout your entire lives, and fear naught. On the contrary animate yourselves even more and more with the promises of Him who said: 'Have confidence, I have conquered the world.' Shut yourselves up within the Sacred Heart of Jesus and within the most pure heart of Mary, which the Church now invites us to honor; and, secure within that mystic ark, ford courageously the turbid waters of this agitated world, and doubt not of attaining the harbor of salvation promised to those who know how to struggle even to the end. 'He who perseveres to the end shall be saved.' "

Having laid aside the pontifical vestments, Cardinal Franchi and the prelates of his suite, the American Pilgrims and the other guests were conducted to a large building, hastily but tastefully converted into a handsome hall, wherein tables were spread for a collation.

The table of honor was occupied by His Eminence Cardinal Franchi, Mgr. De Merode, Prof. J. B. De Rossi, the rector of the American College, Madame De Corcelles, the French Ambassador, Mrs. Peters, and other distinguished personages. Over two hundred persons found seats at the other tables. After refreshments were served Father Dealy, one of the Pilgrims, proposed in English a toast in honor of the Holy Father, alluding eloquently to the consolation experienced by the Pilgrims at having been so lovingly welcomed and having received holy communion from the august hands of that saintly and most venerated Pontiff. All the Pilgrims stood during the speech of Father Dealy, in token of reverence.

The Director of the *Voce della Verita*, Cavalier Pacelli, next addressed, in Italian, a few words of greeting to "our brethren of America, whence a deputation had come to Rome in pilgrimage."

He remarked "the marvelous beauty of Christianity, which from one end of the earth to the other, from the old to the new continent, to-day, as eighteen centuries back, joins in one faith, in one brotherly affection, people of distant climes, differing in customs and language, forming them into that grand and magnificent Catholic family! To-day, as so many centuries since, the same facts are renewed in persecution, in victories, in pilgrimages.

"The holy rite at which we have assisted, upon the ruins of the ancient basilica of St. Domitilla, beside the tombs of the martyrs, in company of these pious Pilgrims, was indeed the true living image of the Divine Mysteries, at which the early faithful of Christ assisted in the catacombs. This actual, joyous, yet simple, banquet recalls to mind the ancient fraternal agapes of our fathers in the faith. But the divine mysteries celebrated amidst these venerable ruins, this agape around which we are gathered, remind us likewise of the renewed persecution, the most terrible ever unchained against the Church since the peace of Constantine. The holy Mother Church, who was victorious over the old, will likewise overcome this new persecution directed against her by the world. Our faith is also our hope, and the victory which overcame the world is our faith. The prayers of our brethren of America, so feelingly and fervently appealed to by His Eminence Cardinal Franchi, will aid us in obtaining from Our Lord God the enlightenment of those who sit in darkness and in the shadow of death, and the renewed and speedy triumph of this immortal Church and of her august Pontiff."

Commendatore Philip Frezza, in a few well-selected words, pronounced in English, addressed a second greeting in the name of the Society for Catholic Interests to the Pilgrims who had endured the discomforts of so long a journey to visit the centre and the See of Catholicism.

Bishop Dwenger briefly thanked the Catholics of Rome, as also Mgr. De Merode, for the courteous welcome accorded in the Eternal City to the First American Pilgrimage. Mgr. De Merode then arose and addressed the Pilgrims in French, as follows:

"I am greatly affected at the thought that Providence has permitted me, the grandnephew of Lafayette, and now sitting beside his lineal descendant [Madame De Corcelles], to be enabled to receive the Pilgrims of the United States of America, in this place, once the patrimony of St. Domitilla, and celebrated for the pilgrimages made to the tombs of the glorious martyrs, whom you have so lately honored assisting at the Holy Mysteries.

"The remembrances of my earliest youth, impressed upon my mind by the desires and the sighs of the fervent relatives of Lafayette, would alone suffice to hinder me from being ignorant of what was, alas, but too essentially wanting as a Catholic to that soul adorned with so many noble human virtues. But the secrets of Divine Providence are impenetrable. What we perceive, what I desire especially to note, is that the great nation which Lafayette served with such loyalty, disinterestedness and integrity, contains admirable elements which you here represent. They are one of the greatest consolations and ornaments of the Church of Jesus Christ, to whose power they render now a testimony no less splendid than so many others chronicled in the history of the Church. So that, having read the words of St. Damasus placed over the tomb of SS. Nereus and Achilleus: '*Credite per Damasum possit quid gloria Christi,*' witnessing the vivacity and the strength of your faith and the proofs of your love toward the Vicar of Christ, we may well repeat: '*Credite per Pium possit quid gloria Christi.*' "

The last to speak was the Rector of the North American College, Dr. Chatard, who, amid the several attestations of the gratitude of the Pilgrims for hospitality accorded them by the Catholics of Rome, was loath to forget the two worthy professors, the Brothers J. B. and M. P. De Rossi, so deserving of praise by Christian archæology, for their zeal, activity and deep scholarship, to which we owe the great progress made by archæological science, and particularly for their labors which resulted in the discovery of the basilica of St. Petronilla.

Prof. J. B. De Rossi returned thanks, and then at the conclusion of the collation he very kindly conducted the entire party

through the basilica and explained the history of the excavations. In 1854, he told us, the first attempt was made to purchase the ground, the owner having refused to permit excavations. At last, through the generosity of Mgr. De Merode, who bought it, excavations were begun. He gave a brief but vivid account of Domitilla, niece of the Emperor Titus, and described the life and customs of the early Christians. He told of finding at Monza a story written in the days of Queen Theodolinda (at the close of the sixth century) by a priest named John, which told of a visit paid by him to this basilica and of his carrying away vials of oil from the lamps that burned before the martyrs' tombs.

At 11 A.M. the assemblage broke up. No music, no sumptuous decorations, none of those noisy spectacles wherewith the world surrounds her festivals, characterized this lovely Christian feast. Nevertheless, all who had the good fortune to assist thereat, we are certain, will never forget it, but will treasure the memory thereof amongst these calm and tranquil joys only to be found in the peace of Christ.

This was the last official act in the life of the Pilgrimage. Some made pilgrimages to Loretto, Padua, Annecy, and Paray, but these voyages had nothing to do with the First American Pilgrimage. Some who remained in Rome—and how hard it was to leave it!—had private audiences with the Holy Father. In one of these he graciously blessed an American flag, which was carried back to Lourdes and still hangs there in the grand basilica, and received at a private audience the representatives of the Catholic Union of New Jersey and the St. Michael's Association.

Mr. Patrick Farrelly and Mr. McBride were the representatives of the "Union," and Mr. Farrelly received the notice for the audience, which for the sake of the curious in such matters I will insert here:

"Mr. Patrick Farrelly is hereby notified that the Holy Father will accord an audience to himself and four others on Thursday, June 18th, at 11:45 A.M.

"F. RICCI PARAOOLANI,
"Maestro di Camera."

Accordingly on Thursday Mr. Farrelly and sister, Mr. McBride, and Father John A. McCollum, of Brooklyn, and I, were present at the Vatican. The Holy Father, accompanied by some of his attendants, came into the room where the little deputation was kneeling and heard the address of the New Jersey Union.

I am writing these last lines on the feast of the Most Holy Name of Mary. As I commenced by offering my work to Mary Immaculate, so do I now lay down my pen with a plea that she would deign to accept this trifle, all unworthy of her.

**THE EARLIEST BAPTISMAL REGISTER OF ST.
PETER'S CHURCH, NEW YORK CITY.**

By RT. REV. MGR. JAMES H. MCGEAN.

VI.

SANTOS, Hannah, born January 2, 1799, of Ignatius Santos and Elizabeth Santos; sponsors, Joseph Lewis and Eleanor Lewis.

CURRAN, Henry, born January 8, 1799, of Henry Curran and Ann Kelly; sponsors, Matthew Martin and Mary Edwards.

GINOWAY, Augustus Vincent, born July 20, 1798, of Joseph Ginoway and Sarah Throw; sponsors, James Vincent Goutine and Hannah James.

MAY, David, born February 6, 1799, of Conrad May and Hannah Bayard; sponsors, Daniel Campion and Mary Campion.

ANDRE, Mary Louisa, born June 10, 1797, of Bartholomew Andre and Esther Andre; sponsors, John Louis Padirue and Ann Andre.

ANDRE, Severinus, born August 28, 1798, of Bartholomew Andre and Esther Andre; sponsors, John Severinus Latapie and Mary Radamon.

BARR, Margaret, born February 19, 1799, of Peter Barr and Elizabeth Dunion; sponsors, James Shannon and Mary Whealy.

BALLET, John Peter, born 27th November, 1798, of Anthony Ballet and Elizabeth Nice; sponsors, John Millet and Angelina Roi.

MALLIBAY, Amand Julian Mary Theodore, born February 14, 1799, of John Mary Christopher Mallibay and Ann Mary Voilquin; the sponsors were Amand Premor and Ann Julia Boucheron.

HALL, Mary, born April 11, 1799, of James Hall and Ann Drumgold; sponsor, Mary Trevet.

FLANAGAN, Margaret, born April 17, 1799, of Thomas Flanagan and Olivia Cary; sponsor, Mary Connor.

JUGGLER, Mary, born February 4, 1799, of John Juggler and Elizabeth Smyth; sponsors, Peter Viole and Mary Viole.

EVERNARD, John Arthur, born January 21, 1799, of Nicholas Evernard and Rose Poitou; sponsor, John Juhel and Mary Bezin.

DE RUSSY, Renatus Amadeus, born November 19, 1797, of Thomas de Russey and Magdalen Bessière; sponsors, Renatus Peter de Russey, for whom the proxy was Germanus Peter Soumar de Crosses and Mary le Breton de Russey, for whom the proxy was Mary Desiderata Monguy de Crosses.

DE CROSSES, Mary Louisa Josephine Desiderata Emily, born August 3, 1797, of Germanus Peter Soumar de Crosses and Mary Desiderata Monguy; the sponsors were Thomas de Russey and Desiderata Jouvin de Montaran.

LE GRAS, William, born March 2, 1799, of John le Gras and Mary Louisa Merard; sponsors, William Tortarelli and Ann Vaché.

FERGUSON, Joseph, born June 14, 1798, of Robert Ferguson and Lucy Carroll; sponsors, James Cassedy and Mary Lowe.

GAUTIER, Marianus, born July 4, 1798, of Joseph Gautier and Mary Ann Jacoba; sponsor, Joseph Anastasia.

LAMBERT, Eugene, born December 2, 1798, natural child of Peter Lambert and Mary Zoe; sponsors, Peter S. George and Louisa Helen S. George.

RODRIGUEZ, Francis John, born March 17, 1799, of Francis Rodriguez and Ann Lennan; sponsors, Michael Devoy and Ann Devoy.

PEARSALL, Ann, born February 20, 1799, of William Pearsall and Ann Dingy; sponsor, John Isinbough [Eisenbach?]

FERGUSON, Henry, born April 8, of Daniel Ferguson and Mary Rourke; sponsors, John Martin and Joanna Armstrong.

ARNAULD, Peter Joseph Desideratus, born October 20, 1796, in

Philadelphia, of John Baptist Arnault and Aimée Pagnot; sponsors, Peter Anthony Blenon, proxy for Peter Pantaleon Arnault, and Louisa Angelica Pagnot, proxy for Louisa Catharine Arnault.

ARNAULD, John Louis, born October 27, 1798, of John Baptist Arnault and Aimée Pagnot; sponsors, John Gabriel Tardy, proxy for John Baptist Pagnot, and Mary Nicholson Amand, proxy for Louisa Catharine Arnault.

*LYNCH, Thomas Stoughton, born —————, 1799, of John Lynch and Frances Lynch; the sponsors were Thomas Stoughton and Catharine Stoughton.

DE LA MARINIERE, Magdalen Louisa Aimée, born July 19, 1798, of Daniel Philip de la Marinière and Mary Aimée Eustachia Mallenon; the sponsors were Louis Allard and Magdalen Frances Delmas.

McDANIEL, John, born June 2, 1799, of John McDaniel and Catharine McDaniel; sponsors, Henry Burns and Eleanor O'Neill.

†HUGUET, Alida Gouverneur, born October 19, 1798, of Francis Huguet and Rose Adelaide Value; sponsors, John Cornelius Vandenheuvin and Alida Ogden Gouverneur.

*We have already noted that the Thomas Stoughton, who is here again mentioned in connection with a Lynch, was Don Thomas Stoughton, the Spanish Consul. As trustee of St. Peter's we find his name on the bell, which is still under the roof of the church, though it is many years since its sweet tone was heard, calling the parishioners to Mass.

It may be interesting to many to read the inscription on it, which is as follows:

REV. WILLIAM O'BRIEN,
REV. MATTHEW O'BRIEN, *Pastors St. Peter's Church, N. Y.*

THOMAS STOUGHTON, JOHN SULLIVAN, CORNELIUS HEENEY, MICHAEL ROTH, FRANCIS COOPER, JOHN BYRNE, ANDREW MORRIS,	}	<i>Trustees.</i>
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COSSE, *Founder.*

Made under the inspection of Charles Sherry, at Nantes, 30 January, 1806.

The two Fathers O'Brien were the baptizers of those whose names are here recorded, and the trustees of the church have often been mentioned, either as fathers or sponsors for the baptized.

†There is a mural tablet in the chapel to the memory of Rose Adelaide Value Huguet, the mother of Alida Gouverneur. The first St. Peter's Church

CONNOLLY, Ann, born July 4, 1799, of Terence Connolly and Catharine Connolly; sponsors, Patrick Hughes and Margaret Neill.

MASSÉ, Mary Magdalen, born October 10, 1797, of Francis Paul James Massé and Mary Teresa Eustachia Josephine Grenon; sponsors, Peter Grenon, represented by Francis Grenon, and Mary Magdalen Malicote, widow Massé.

MASSÉ, Mary Rose, born August 26, 1798, of Francis Paul James Massé and Mary Teresa Eustachia Josephine Grenon; sponsors, Eustace Bruix, represented by Francis Grenon, and Mary Rose Bruix, widow Grenon.

GREGORIO DE LA CROIX, Elizabeth Augusta Jane, born June 21, 1799, of Francis Aimé Gregorio de la Croix and Renata Vaucheron; sponsors, Augustus Vaucheron and John Rose, Agatha la Vielle de Suppé for Elizabeth Vaucheron.

CARBRY, John, born August 28, 1799, of John Carbry and Sarah Hand; sponsors, James Woods and Mary Murtagh.

MCCOY, Ann McCoy, born August 29, 1799, of Thomas McCoy and Ann Baily; sponsors, John Carbry and Honora Coghlan.

CRONE, Edward Eugene, born September 1, of Thomas Crone and Catharine Crofts; sponsors, James Fitzgerald and Honora Higgins.

O'NEILL, Eleanor, born September 1, of Eugene O'Neill and Gertrude Patten; sponsors, Richard Duff and Eleanor O'Neill.

O'GALLAGHER, James, born September 8, 1799, of Patrick O'Gallagher and Ann Walsh; sponsors, Patrick and Susan O'Gallagher.

PRICE, Robert, born September 8, 1799, of Thomas Price and Mary Flaherty; sponsors, James O'Donnell and Catharine Carolan.

was surrounded by a burying ground. As the walls of the present edifice were built around the old church, the remains of the dead buried in the required ground were reverently transferred to St. Patrick's Cemetery. During the recent excavations for column bases for the changes now going on in St. Peter's, the foundation walls of the former church were found intact, an evidence that the old church was used while the new one was in course of construction.

RYAN, William, September 8, 1799, of Cornelius Ryan and Ann Smyth; sponsors, William and Mary Cleary, and afterwards I baptised Mary Cleary and Ann Ryan, adults.

MAURA, Rosanna (Maura), September 9; sponsors, Francis and Mary Finnegan.

BURGALIE, Hyacinth, born July 30, of J. Peter Burgalie and Mary Teresa Imbert, was baptised September 9, 1799; sponsors, Hyacinth Garcin and Susan Durivaux.

MURRIN, John, born September 15, 1799, of Patrick Murrin and Mary Cornwell; sponsors, Patrick Deery and Anita Gillespie.

LONERGAN, Elizabeth, of Edward Lonergan and Elizabeth Colman, baptised September 15, 1799; sponsors, William Wotton and Mary Lynch.

DUFFY, Daniel, of Henry Duffy and Margaret Loghry, September 15, 1799; sponsors, Cornelius Loghry and Ann Cannon.

NOTZ, John Christopher, son of Seb. Notz and Catharine Kerby, September 15, 1799; sponsors, Joseph Christopher Moller and Elizabeth Moller.

BLOY, Clotilda, born October 26, 1798, of M. Elia Bloy and Mary Louisa la Godiere du Rocher; sponsors, Hyacinth de Recourter and Mary Martha la Godière du Rocher, represented by Mary Louisa Elizabeth Bloy.

McFILLY, Patrick, born September 14, 1799, of John McFilly and Bridget Boyle; sponsors, John Hardy and Mary Hardy.

DE ROSA, Anthony Louis, born August 17, 1799, of Anthony de Rosa and Sarah Thompson; sponsor, Francis Baretto.

GOVIN, Alexis Louis Charles Arthur, born October 30, 1799, of John Baptist Charles David Renatus Ambrose Govin and Magdalen Frances Delmas; the sponsors were William Alexis Delmas and Adelaide Delmas, the wife of Peter Allard, proxy for Louisa Rose Govin, wife of Alexis Leyritz.

***EISSENBURG**, Mary Ann, born December 6, 1799, of Peter Eissenburgh and ———; the sponsors were Matthew Reed and Harriet Reed.

*In St. Patrick's Cemetery may be seen the tombstone of Peter Eissenburg, the father of Mary, whose baptism is here recorded. As the date of

SURRE, Peter, born June 29, 1799, of Raymund Surre and Susan Dable; the sponsors were Francis Lowry and Charlotte Le Brun.

DALY, Eleanor, born December 16, 1799, of Nicholas Daly and Mary Daly; sponsors, James McNaughton and Catharine Gosling.

McGUIGAN, Susan, born January 23, 1800, of Stephen McGuigan and Mary Hare; sponsors, Barnaby Maxwell and Mary McArdle.

DUJAST, James Ambrose, born September 1, 1798, of Claude Ambrose Dujast and Adelaide Elizabeth Courtois; sponsors, James Marianus de la Barre and Magdalen Jane Pradeau Poulain, baptised October 1, 1798, by Rev. James Halbout.

VACHÉ, Emily, born December 26, 1797, of Joseph Vaché and Mary, and Mary Agla, born the same day; the sponsors of Emily were Joseph Markus Ledet and Marian Vaché; the sponsors of Mary Agla were ————— and Mary Catharine Wagner.

VACHÉ, Alexander Felix Vaché, born February 23, 1800; sponsors, John Courtois and Mary Felicita Vicien [Vivien?].

EISSENBURG, John, born July 3, 1800, of Anthony Eissenbourg and Mary Young; sponsors, John Eissenbourg and Mary Ann Daly.

MEAGHAN, Margaret, born August 27, 1800, of Patrick Meaghan and Johanna Deery; sponsors, Daniel McMahon and Ann Cannon.

CAVÉ, Mary Charlotte Sophia, born October 6, 1799, of Francis Cavé and Mary Michaela Rose; sponsors, Francis Brun and Catharine Charlotte Potier.

HINNO, Mary, born May 8, 1794, of Gabriel Hinno and Elizabeth Hinno; godfather, William O'Brien.

HINNO, Joseph, born February 4, 1796, of same parents; godfather as above.

HINNO, Louis, born June 27, 1797, of same parents; godfather as above.

his death is given on the stone, October 21, 1801, the interment was among the first made in the cemetery, which was purchased May 23 of that year.

HINNO, Peter, born January 5, 1799, of same parents; god-father same as before.

HINNO, Sophia, born August 19, 1800, of same parents; god-father the same.

FERRALL, William, born September 6, 1800, of Peter Ferrall and Elizabeth Kent; sponsors, William Hopkins and Jane Hopkins.

KANE, Ann, born October 12, 1800, of Denis Kane and Judith Walsh; sponsors, James McCormick and Ann Geoghegan.

DIZENDORFF, Henry, born March 12, 1798, of Bernard Dizendorff and Mary Fitzman; sponsors, Thomas Sweeny and Mary Sweeny.

DIZENDORFF, James, of same parents as above, born March 12, 1800; sponsors, the same as for Henry.

STREET, Benjamin, born September 17, 1797, of John Street and Lucinda Street; sponsors, Matthew Collier and Margaret Duffy.

STREET, Louisa, of same parents, born March 2, 1800; sponsors, Elizabeth Donnegan and Ioland Freel.

EMERSON, Elizabeth, born September 19, 1800, of William Emerson and Catharine Barrett; sponsors, Lawrence Power and Mary Barrett.

DONOVAN, John, born July 8, 1800, of Thomas Donovan and Sarah Rooney; sponsors, John Connolly and Margaret Byrne.

KENNEDY, Eleanor, born September 6, 1800, of Maurice Kennedy and Jane Walker; sponsors, Thomas Power, Maria Lynch and Isabella Speers.

CONNOR, Timothy Crowley, born October 19, 1800, of James Connor and Catharine Crowley; sponsors, Matthew Reed and Henrietta Reed.

HANNAVAN, Thomas, born October 15, 1800, of John Hannavan and Sarah Sweeney; sponsors, Thomas Sweeny and Henrietta Reed.

FATIN, Mary Electa, born January, 1800, of Thomas Fatin and Eustacia Duvier; sponsors, John Michael, Michael Hellyas and Mary Hellyas.

MAY, John, born December 21, 1800, of Nicholas May and Bridget McDermott; sponsors, Patrick Ormond and Eleanor Lambert.

ROCHE, Patrick, born December 15, 1800, of James Roche and Letitia Bishop; sponsors, John Downey and Rosa Dermott.

BERGEROT, Francis Eugene, born July 4, 1799, of Francis Bergerot and Mary Ann Blondel; sponsors, Jane Judith Jonah and Samuel Aymé.

HAPENET, Susan, born December 1, of Matthew Hapenet and Mary Hunter; sponsors, Joseph Dixon and Catharine Quinn.

ARMOR, Mary, born January 20, 1801, of Patrick Armor and Mary Holland; sponsors, James Flinn and Edward Quarry.

FLINN, James, born August 13, 1800, of John Flinn and Ann Clark; sponsors, John Connor and Mary Connor.

WEIBELL, Catharine, born December 7, 1800, of Conrad Weibell and Jane May; sponsors, Anthony May and Margaret May.

GRAY, Catharine, November 18, 1800, of Douglas Gray and Elizabeth Hapenfratz; sponsors, Catharine Hapenfratz and Peter Hapenfratz.

FERGUSON, Nicholas, born February 21, of Robert Ferguson and Lucy Carroll; sponsors, Denis Connor and Margaret Tammany.

CASSIDY, Rose, born January 9, of James Cassidy and Unity Gallagher; sponsors, James Deery and Bridget McCurdy.

LAUNIER, Augustine Baptist, born October 23, 1801, of Augustine Launier and Elizabeth Baptista; sponsors, John Baptista and Sarah Baptista.

ARCAMBAL, Henrietta, born October 26, 1801, of Louis Arcambal and Elizabeth Carola La Fuganier; sponsors, Claude Gabriel Fontaine and Margaret Cecilia Bipièrre, widow Cartabau.

THEBAUD, John James, born September 1, 1796, of Joseph Thebaud and Felicita Le Breton; sponsors, Stephen Le Breton and Felicita Le Breton.

THEBAUD, Edward, born June 13, 1798, of same parents; sponsors, Philip Le Breton and Sophia Le Breton.

THEBAUD, Eloisa, born March 21, 1800, of same parents; sponsors, Ignatius Longchamp and Rosa Le Breton.

THEBAUD, Peter Adolphus, born October 1, 1801; sponsors, Peter Laspaigne and Margaret Laspaigne. These four children were baptised December 13, 1801.

The foregoing list of the names of those baptized in St. Peter's Church brings our records up to the beginning of the nineteenth century; from the date of the earliest birth, October 9, 1787, to the date of the birth of the last child on this published list, December 13, 1801, there elapsed about fourteen years. During that period about seven hundred baptisms were conferred in St. Peter's, which, at the time, was the only Catholic church in New York City, and the only church for the large territory between New York City and Albany, in one direction, and New York and Philadelphia, in the other. As many of the children were brought from Long Island, Staten Island, the counties of Westchester and Dutchess, as well as from New Jersey, we may conclude that the Catholic residents of Manhattan Island were a very small portion of the population; that this was so in the first years of the parish may be seen from the number of baptisms in each year of our records:

From October, 1787, to the end of the year.....	9
During the year 1788.....	22
During the year 1789.....	35
During the year 1790.....	35
During the year 1791.....	13
During the year 1792.....	35
During the year 1793.....	57
During the year 1794.....	87
During the year 1795.....	114
During the year 1796.....	109
During the year 1797.....	74
During the year 1798.....	46
During the year 1799.....	42
During the year 1800.....	29

A glance at the above table cannot but lead to the conviction

that the baptismal records of those years are incomplete. The number of baptized in the years following 1796 are altogether out of proportion to the increase of the population during those years and to the ordinary increase of Catholic births, which must at least have kept pace with the population. This becomes more evident when the records of 1802, which seem to have been better kept, give 120 as the number of those baptized in that year.

With this recapitulation we bring to an end our account of the earliest baptisms at St. Peter's Church.

UNITED STATES CATHOLIC HISTORICAL SOCIETY.

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1904.

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MOST REV. JOHN M. FARLEY, D.D.

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Councillors.

**Rev. William Livingston, Hon. Edw. B. Amend, LL.D.,
William R. King, Rev. M. J. Considine,
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Editorial Committee.

**Charles George Herbermann, Ph.D., LL.D.,
Rev. Joseph F. Delaney, D.D.,
Rev. M. J. Considine,
Thomas F. Meehan,**

ANNUAL MEETING.

NEW YORK, February 4, 1903.

The annual meeting of the United States Catholic Historical Society was held this evening at the Catholic Club, No. 120 Central Park South.

Dr. Herbermann presided. Among the other members present were Hon. J. F. Daly, Rev. Jos. F. Delaney, D.D.; Messrs. Patrick Farrelly, Stephen Farrelly, Dr. Taaffe, Dr. Ferrer; Rev. J. T. J. Campbell, S.J., John J. Wynne, S.J., James H. Jean, William Livingston and M. J. Considine; Messrs. E. J. Guire, P. J. Kenedy, W. F. Clare, Edward Berge and M. J. Carten.

The roll-call being, upon motion, dispensed with, the Secretary proceeded to read the minutes of the last annual meeting, and they were adopted as read.

It had been expected that the Honorary President, the Most Rev. Archbishop Farley, would be present, but a telegram was received from his secretary, Rev. Fr. Hayes, announcing that His Grace was unavoidably detained out of town, and could not, therefore, attend.

Letters of excuse were likewise received and accepted from Rt. Rev. Mgr. Joseph F. Mooney, V.G., Rev. Jas. H. O'Donnell, Rev. E. J. McCue, and from Messrs. O'Rourke, Heide and Briggs.

The President then, on behalf of the Executive Council, addressed the meeting and made report of the work accomplished during the past year. He referred at length to the continued prosperity of the Society, its steady increase in membership, the valuable documents gathered and published through its agency, and the publications then under way. He alluded also to the evening lecture by Rev. Father Woods, S.J., Professor of Ecclesiastical History at Woodstock.

The Treasurer's report for the year was then offered and read by the Secretary. It showed a surplus of dues collected in excess of expenses, amounting to \$449.25. A committee, consisting of Messrs. Kelly, Ferrer and Stephen Farrelly, was appointed to audit the Treasurer's accounts. A most pleasing incident, highly complimentary to the Treasurer, then followed, when the committee asked to go on record then and there as endorsing the correctness of the Treasurer's accounts without actual verification. It was, however, decided to follow the usual course.

All committee reports being heard, the election of officers for the new year was begun.

The ticket presented by the Executive Council was elected by a unanimous vote, as follows:

<i>President,</i>	Dr. Chas. Geo. Herbermann.
<i>Vice-President,</i>	Mr. Patrick Farrelly.
<i>Treasurer,</i>	Mr. Marcus J. McLoughlin.
<i>Recording Secretary,</i>	Mr. John E. Cahalan.
<i>Corresponding Secretary,</i>	Mr. Joseph H. Fargis.
<i>Librarian,</i>	Rev. Joseph H. McMahon, Ph.D.

Trustees:—

Rt. Rev. Mgr. Jos. F. Mooney, V.G., Mr. Henry Heide, Rev. James H. McGean, Rev. Jos. F. Delaney, D.D., Hon. John D. Crimmins, Mr. James S. Coleman, Mr. Hugh Kelly.

Councillors:—

Rev. William Livingston, Hon. Ed. B. Amend, LL.D., Hon. James A. O'Gorman, Rev. M. J. Considine, Mr. Edw. J. McGuire, Mr. William F. Clare.

Then the question was discussed, "What Shall We Do to Increase Our Membership?" After considerable discussion it was decided, upon motion, to appoint a Committee on Membership, to consist of five members, other than officers. The President appointed as such committee, Messrs. Stephen Farrelly, Judge Daly, Dr. José M. Ferrer, Rev. Fr. Campbell, S.J., and Rev. Fr. Lavelle.

A suggestion, made by Rev. Fr. Livingston, that a small pamphlet, explaining the aims of the Society, should be prepared, was referred to the Committee on Membership.

Rev. Fr. Campbell called the attention of the Society to the fact that in the recent publication of the Carroll Monograph, the name of the actual editor, Dr. Herbermann, did not appear, and he suggested that in the next volume of the kind this modest omission should not be repeated.

Mr. Stephen Farrelly followed, at Fr. McGean's request, with an interesting history of the work and progress of the Philadelphia Catholic Historical Society.

Rev. Fr. Wynne, S.J., after speaking at some length on the subject of literary exchanges, moved that a committee of three be appointed "to see what can be done in the way of acquiring a library." The motion being approved, the President appointed Rev. Fr. Wynne, Rev. Dr. Delaney and Mr. P. J. Kenedy to act with the Librarian as such committee.

No further business being presented, the meeting adjourned.

JOHN E. CAHALAN,

Recording Secretary.

NEW YORK, February 1, 1904.

The annual meeting of the United States Catholic Historical Society took place this evening at the Catholic Club Building, No. 120 Central Park South, Dr. Charles G. Herbermann presiding.

The reading of the roll was, upon motion, dispensed with, and the Secretary proceeded to read the minutes of the last annual meeting, which were regularly adopted.

The special feature of the evening was the historical discourse of the President upon the famous map of the world, wherein this continent is first designated by the name of America. Dr. Herbermann's impromptu lecture was listened to with intense interest and manifest pleasure by all present.

Mr. Stephen Farrelly presented the report of the Committee on Membership, describing the work accomplished since its appointment a year ago. By the special efforts of this committee sixty-nine new names had been added to the roll. Mr. Farrelly, however, considered that their work was far from complete, and

promised still better results if the committee were continued for another year.

It was moved by Mr. Hugh Kelly that the report be received and made part of the records, and Mr. Fargis moved that the Committee on Membership, with Mr. J. F. Doyle as an additional member, be continued for the coming year. Both motions were unanimously adopted.

The Treasurer's annual report was read by the Secretary, and Messrs. King, White and Doyle were appointed as a committee to audit the same. Dr. Herbermann alluded, with much evident feeling, to the absence of Mr. Marcus J. McLoughlin, the Treasurer, and explained that, owing to impaired health, Mr. McLoughlin had declined a renomination. Dr. Herbermann pointed to the balance that had been steadily accumulated during the past five years out of the annual dues, notwithstanding the outlay for lectures and publications. He hoped that the day would come when the Society should have a home of its own as a place of meeting and a repository for its library and other treasures.

Mr. Hugh Kelly moved that a vote of sympathy and regret be tendered to the retiring Treasurer, and this motion was unanimously approved.

The Secretary reported as follows:

Number of members on roll, February, 1903.....	268
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Gains in 1908:

New members introduced by committee.....	69
New members introduced by others.....	19
	<hr/>
Increase	88

Losses in 1908:

Deaths	2
Resignations	6
Dropped by Executive Council.....	7
	— 15
Net gain.....	→ 73
Number of members on roll, February 1, 1904.....	<u>341</u>

Then followed the annual election, in accordance with By-Law III. It resulted in the election of the ticket prepared by the Executive Council, as follows:

<i>President,</i>	Chas. Geo. Herbermann, LL.D.
<i>Vice-President,</i>	Patrick Farrelly.
<i>Treasurer,</i>	Richard S. Treacy.
<i>Recording Secretary,</i>	John E. Cahalan.
<i>Corresponding Secretary,</i>	Joseph H. Fargis.
<i>Librarian,</i>	Rev. Jos. F. Delaney, D.D.

Trustees:—

Rt. Rev. Mgr. Joseph F. Mooney, V.G., Rev. James H. McGean, Stephen Farrelly, Dr. José M. Ferrer, Henry Heide, Thomas S. O'Brien, Ph.D., Hugh Kelly.

Councillors:—

Rev. William Livingston, Hon. Edward B. Amend, LL.D., William R. King, Rev. M. J. Considine, Edward J. McGuire, William F. Clare.

The business of the meeting being completed, the meeting adjourned.

JOHN E. CAHALAN,
Recording Secretary.

NEW YORK, April 28, 1904.

A public meeting of the United States Catholic Historical Society took place this evening at the College Theatre of the College of St. Francis Xavier, West Sixteenth Street, New York.

The Honorary President, His Grace, the Most Reverend Archbishop Farley, Rt. Rev. Mgr. Mooney, V.G., Very Rev. D. W. Hearn, S.J., Rev. Thomas J. Campbell, S.J., Rev. Frs. McGean, Livingston and Considine, Charles G. Herbermann, LL.D., Hon. Judge Joseph F. Daly, Messrs. Henry Heide, Joseph H. Fargis and the lecturer of the evening, Dr. Charles H. McCarthy, occupied seats upon the stage and confronted an audience of several hundred ladies and gentlemen, comprising the members and their friends.

The meeting was called to order by the President, Dr. Her-

bermann, who described briefly the work accomplished by the Society since the last public meeting, the steady increase in membership, the publication of the Rev. Fr. Thébaud's *Reminiscences*, and the continued financial prosperity of the Society, and he exhorted the members to make greater personal efforts for the extension of the Society. He then introduced Dr. McCarthy, who discoursed at length upon the circumstances leading up to the purchase from France of the vast territory then known as Louisiana, and of the importance to the United States of this acquisition.

The lecture proved all the more interesting, in view of the forthcoming national celebration of the event by the Exposition at St. Louis.

At the close a vote of thanks was tendered to the distinguished lecturer.

Rev. Fr. Livingston proposed a vote of thanks to the Very Reverend Rector and Faculty of the College for the free use of the theatre on this occasion, and other incidental courtesies. The motion was seconded and promptly approved.

The Recording Secretary then read the minutes of the annual meeting, held February 4, 1903, and the same were approved as read.

Rev. Fr. McGean then arose and offered the following preamble and resolutions upon the death of our late Vice-President:

Whereas, Almighty God, all good and all wise, has called to Himself our late associate, Patrick Farrelly, Vice-President of the U. S. Catholic Historical Society; and

Whereas, Our deceased friend was not only one of the charter members of this Society, but was likewise one of the most earnest students of American Catholic History; and

Whereas, Few, if any, of the Society were more assiduous in giving time and means for the furtherance of its important objects; and

Whereas, His career, not only in regard to the commercial and educational interests of our country, but also in regard to the religious well-being of society, was worthy of all the praise which

his fellow-citizens and coreligionists have tendered to his memory since his death ; therefore, be it

Resolved, That the United States Catholic Historical Society, in worshipful submission to the will of our Heavenly Father, records the sincere sorrow of all its members for their great and, in some sense, irreparable loss ;

Resolved, That we tender our heartfelt sympathy to the grieving family, in which he was a most exemplary Christian husband and a most loving and wise father ;

Resolved, That this tribute to the memory of our late Vice-President be recorded on the minutes of the Society, and that a duly prepared and attested copy be respectfully presented to his bereaved family.

These resolutions were eloquently sustained by the Hon. Joseph F. Daly, who seconded them, and they were unanimously adopted.

His Grace, the Archbishop, closed the meeting with a few remarks in commendation of the Society, and besought all present to make vigorous personal exertions for its welfare.

The meeting was then adjourned.

JOHN E. CAHALAN,
Recording Secretary.

Members enrolled in the United States Catholic Historical Society since the last issue of the HISTORICAL RECORDS AND STUDIES:

AMY, ALFRED V.	DELANEY, Hon. JOHN J.
ADAMS, T. ALBEUS.	DOYLE, JOHN F.
ASPEL, Dr. JOHN.	DEERY, JOHN J.
AUSTIN, KATE G.	DOODY, Rev. DANIEL.
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HARRIS, R. DUNCAN.	MURPHY, JAMES D.
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	ELDER, Most Rev. WILLIAM HENRY, D.D.
	DECOSTA, Rev. BENJ. F., LL.D.

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